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THIS I SAW, that when a soul loves God with a supreme love,
God's interests and his are become one. It is no matter when nor
where nor how Christ should send me, nor what trials He should
exercise me with, if I may be prepared for His work and will.—
David Brainerd.

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[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LII

MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 10, 1915

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EDITORIALS AND COMMENTS

The Clergy Pension Plan

WITH the conclusion of the spring conventions it is clear that the proposed plan for Clergy Pensions has been indorsed by a large majority not only of the dioceses but of the clergy and laity as voters in the conventions. It is unhappily true also that a minority feels very keenly that the proposed plan is unacceptable as carrying with it not only a variation in the amount to be paid to different pensioners but also a certain stigma upon those who will receive the minimum amounts.

For our part there has seldom been a question before the Church in which we have more anxiously sought to study both sides. Looking back over the controversy, we discern three distinct phases in the formation of our own mind: we first gave full support to the measure, we then found our support considerably shaken, and finally we have returned to its support, but with certain qualifications of that support that did not occur to us at the outset. If the confession of this instability of conviction in the matter shall seem to any of our friends to denote undue wavering where others have given unwavering assent throughout, let it be pleaded that the question is too large and too technical for us to have been willing to be cocksure at the outset. But perhaps the very variations in our own mind may enable us so to state the case as to reconcile some who have announced their unalterable opposition to it.

And first, friend and foe alike have seemed to us frequently to proceed from a starting point that proves, on examination, to be a fallacy. It is assumed—we are not saying by the members of the Joint Commission or their efficient agent—that the Church nationally collects the pension fund and appropriates to whom it will, on an arbitrary plan, such a pension as the Commission deems proper, varying from the minimum of \$600 to the maximum of \$2,000 according to the average stipend received during one's period of active service. This is challenged as an improper use of arbitrary power. But closer examination shows that the error is with the fundamental postulate. The national Church collects no fund. Rather does it appoint a holding corporation to receive, invest, and disburse proceeds of certain payments toward a pension made separately by each unit in the Church that pays a salary to a clergyman. At no stage in the process do these payments become merged into a common fund. What is contributed by St. Simon Stylites' Church, North Podunk, is sacredly kept for the pension of the present rector of St. Simon Stylites' Church, wherever he may chance to be at the time he becomes a pensioner. He alone has the sole right to the proceeds of that contribution, provided that he lives long enough to enjoy it. The transaction between the parish and its rector is therefore a completed transaction, in which no other parish and no other rector have the right to intervene, and the national Church, through its Commission, simply acts as a holding, investing, and disbursing agent for that one parish, as though no other parish and no other rector were in existence. If every parish, every mission,

and every other unit paying a clerical salary would proceed at once to raise a sufficient sum for endowing its own clergy, precisely the same condition would be created—but at a much greater cost to the units, while the variations in income as between the pensioners of the different units would be much greater than they will be by the proposed plan.

But yet there is a limit to the applicability of what we have just written. While the Church only contracts to act as a holding, investing, and disbursing agent for the several parochial and other units separately, she exacts two conditions to the performance of this service. First, if the income from the invested contributions of the Church of St. Croesus the Millionaire is sufficient to pay more than the maximum pension for its own clergy (\$2,000), the Commission will divert the excess income to the too-meagre income derived from the investment made on behalf of the parish of St. Lazarus the Impecunious; and second, if the rector of either of these parishes, or any other, dies without reaching the pensionable age or condition, the Commission seizes the contribution made by his parish on his behalf and uses the income from that also to insure the minimum pension to each of those clergy whose parishes contribute the quota asked of them, but which quota is insufficient to produce the minimum pension. Thus, though the Commission expects each parochial unit to pension its own clergy through the instrumentality of the Commission, it limits the benefaction of the wealthy so as to add to the benefaction of the poor. If there is injustice in the system to anybody it is obviously to those parishes and their clergy whose quota would admit of a larger pension than the Commission will pay. Whether these diversions from the income of the strong, plus the income from those whose clergy die before reaching the pensionable age, plus the proceeds from the investments made on behalf of the weaker units, will in fact produce the minimum pension of \$600 to each pensioner, is a question of mathematics, requiring the expert computations of skilled actuaries. The experts of the Commission believe it will. Probably two or three generations of clergy must be ordained, become pensioners, and die before it will positively be known whether their computations are correct, but a working hypothesis must be taken somewhere, and this is the hypothesis that the experts tell us is safe.

NOW THE PRESENT generation of clergy are beneficiaries of no such endowments. All that can be promised for them is to say that the Commission will raise as much money for them as it can, and distribute it as best it can. The Commission promises to try to begin with a contributed fund of from five to seven million dollars in order to invest *something* and get some income to be divided among the pensioners of the next forty years. That amount will not nearly produce even the minimum income for this generation. All the Commission can do for the clergy who reach the pensionable age before their pensions have accrued is to promise to disburse as best it can

whatever sum the Church will place in its hands for the purpose, plus, as time goes on, the income from what the parishes do pay in for their own pensionable endowment. But, in the forty years before the system really begins to work, the Commission will do its best with the fund that must be raised in advance. Seven millions will do it more liberally than five, and five more than two, while two millions will do it better than a half million. But let nobody suppose that the Joint Commission or its actuaries have evolved a new sort of higher mathematics that will begin paying pensions before the money is raised from which to make the payments. It is no child's play to raise these several millions of dollars with which to start. The Clergy Relief Fund and the Five Million Dollar Fund both tried honestly and efficiently to raise large funds as nest eggs for the purpose and neither realized its own hopes. If, therefore, this new plan can raise a few millions to start with, it will have succeeded beyond what was attained by the others; whereas if it fails, the aged clergy of this generation will at least be no worse off than they are now. This preliminary fund will ultimately go still further in eking out the deficient incomes and so producing the necessary minimum amounts for pensions. But those of our reverend correspondents who deem the minimum and maximum plan an atrocity may comfort themselves by reflecting that they will probably all have died before the atrocity becomes effective on any considerable scale. The fund to be raised for the pensions of the present generation will be "charity"; the "business" fund, supplemented by the income from this original "charity" fund, will not be available on any considerable scale until annual payments from the parochial units have been made and invested for a considerable period of years. Thus, happily, everybody in this generation of clergy bids fair to be happy: those who want "charity" and not "business," because that is what they will get, being the proceeds from whatever fund, large or small, that can be raised to start the ball rolling; and those who want "business methods," because, if they have sons thinking of entering the ministry, those sons will be ready for their old-age pensions by the time the "business methods" will have produced them. This is assuming that the parochial and other units will do their duty, as year succeeds year, in the way the Joint Commission expects them to do; and if the higher critical atmosphere of this Middle West does not permit of quite such flights of childlike, simple faith in the unseen as the more rarefied air of Cambridge and of Wall Street is susceptible of, at least our degree of agnosticism shall be so sternly repressed that we shall not even suggest the doubt whether the dictionary makers of the next generation will see, in the beautiful words Protestant Episcopal, a synonym for every man and every parish cheerfully and unselfishly doing his and its whole duty for posterity's sweet sake. We shall give the Commission the benefit of the doubt, as good Christians ought to do, in intellectual questions relating to faith.

WE HAVE SAID that we have come to accept the plan of the Joint Commission with certain qualifications.

We seem to see ahead some factors in the case that have escaped the Joint Commission. It is said that some twelve per cent. of the clergy are on the non-parochial list at any given time, in addition to those retired because of old age. This does not mean that 12 per cent. of the clergy are living in chronic idleness, and 88 per cent. of them are in unceasing work. Rather does it mean that most of the clergy are without appointment at some period in their clerical career. This will mean that, for most of them, there will be a certain number of years in which there will be no employing unit chargeable with payment of their dues to the pension fund; and as the out-of-work period is not apt to be one of making a fortune on the side, so that these clergy cannot easily pay their own tax in this period, it would seem to follow that most of them will reach the pensionable age with a considerable number of blanks in the record of payments toward their pension funds. These men, then, will receive less than the promised minimum; and as the cost of living may be as arbitrary a factor in the next generation as it is now, it is evident that—even if every single unit pays its annual expectation without a single break—there will still be a considerable number of aged clergy whose incomes will leave them near or below the starving line. To these must be added the number of those—be they many or few—whose parishes have sometimes defaulted in payment of the pension dues. To these again must be added those who, through misfortune or other cause, are on the unemployed list for an

indefinite period of time. There are clergy, necessarily requiring support adequate for a family, who do not find work under our haphazard system, and who are out of work, sometimes for long periods of time, because they find no work offered them such as they can do. There is also a problem of the unemployed among the clergy as there is among other factors in society; and there is this difference between the two classes: by forbidding the clergy to earn a living in other callings, the Church practically undertakes to keep from starvation those whom her Bishops have ordained. The Church takes them into her ministry for better, for worse, quite as truly as, for better, for worse, they accept her orders. Thus the Church cannot dismiss, as not concerning her, the problem of the priest who drifts out of clerical work.

He is rather plentiful. For, be it said to our shame, in spite of our constant plea for more candidates for the ministry, there is often grave difficulty in finding work for a given clergyman from which an income can be promised sufficient to provide for his family. Perhaps in some instances the clergyman is personally unfitted for parish work; the problem of keeping him and his family from want remains the same.

So, this system being happily inaugurated, the problem will still have several phases that remain unsolved.

But we believe that these omissions will be ripe for supplementary legislation by about the year 1956, when the working of the present proposed plan will have shown just what numbers of the clergy are left out or receive seriously inadequate provision. We believe, then, that the correction of the scheme to meet these factors may be deferred until then, unless the present Joint Commission sees the way to provide for it in advance. Our own judgment is that there will always remain the necessity for a "charity" fund to supplement the "business" fund. We doubt whether the latter can be so much further "loaded" as to cover the exceptional cases. We can see, however, that the Church will demand that the exceptional cases be provided for. They are not provided for by this system. We should urge that the General Clergy Relief Fund be not merged with the pension system until the latter is far past the experimental stage, but rather that it be placed under the same trustees, so that harmony between the administration of the two funds may be secured, and that the relief fund and the pension fund be held distinct, the former under much more flexible conditions than the latter, at least until the next generation shall have learned how the pension scheme will work.

BUT IF WE SEE only the possibility for needing amendments of the plan in future generations and neglect the duty of the present, we shall be rightly described as dreamers and as visionaries. No far-reaching plan is perfect at its inception. The first step is to make the plan a going concern; to start the system in embryo. The next is to raise the huge sum necessary—the "charity" fund, for those who prefer the term—for the care of the pensioners of the present generation. Thus far we ought to be unanimous; and perhaps it will be long enough before we get beyond that so that we do not need to be too critical of the details of administration of a more remote fund that will require a generation for its accumulation.

Suppose the dissentients therefore agree to make the system unanimous this far, and leave the future to correct any blemishes that the future may discover in the rest of it. Wisdom will not die with us, and the next generation may conceivably be able to improve upon what we initiate.

Only, let us initiate something. The proposed plan is undoubtedly good in its main workings and has already been accepted by a considerable majority of the dioceses. Let us now accept it unanimously, and get down to the work of raising these seven millions of dollars, more or less.

For that purpose, the Bishop of Massachusetts has the floor.

And we all bid him God-speed!

JUST as we are going to press we learn that the Missionary Emergency Fund has crossed the \$250,000 line in its progress toward \$400,000, the amount required, and that this amount has come from 4,100 contributors and 1,800 congregations.

This is ground for encouragement and also for concern. Why is the American Church at all times unable to consolidate its whole membership in any movement? Where many contributions are made by congregations it is impossible to count the number of actual contributors, but yet it is apparent that

The Missionary
Emergency Fund

the number who have responded to this emergency call is shamefully small as compared with the number of communicants and parishes recorded. Less than a quarter of our parishes and missions have made any attempt to respond; and in those that have sent contributions, it is not often that a really large proportion of the communicants have coöperated. Our rise out of congregationalism—we use the term with apologies to that body of Christians that is called by that name and that often puts us to shame by its missionary work—into a corporate consciousness of the opportunity and the responsibility of a national Church, is very slow indeed.

Yet we prefer to look upon the brighter side of the picture. To have 1,800 congregations and 4,100 individuals participate in this movement is, under the circumstances, accomplishing a good deal. It is probably a greater body of coöperating American Churchmen than has ever heretofore worked together on any emergency call. There are not a few parishes that have considerably exceeded the amount of their apportionment. It means that the larger consciousness in the Church is really being developed, though slowly.

But this will be read by very many Churchmen who have done little or nothing to fulfil their own responsibility or whose parishes are not among those that have tried. *The fund must not stop at less than four hundred thousand dollars.* To rest content and pleased with ourselves on raising something over half the amount is impossible. The sort of people who read *THE LIVING CHURCH* are, we believe, pretty likely to be those who have already done what they could, but there will be some exceptions. To those who have not responded to this grave emergency call, we make this special and personal appeal that they will do so *at once*. Individual subscriptions should be sent to the D. and F. Missionary Society (281 Fourth avenue, New York). And to those whose parishes have made no adequate response, we make the appeal that they will bring such pressure to bear as to compel the subject to be properly laid before the congregation.

FOR *THE LIVING CHURCH WAR RELIEF FUND* we are unable to make any particular statement this week, no information as to conditions having been received from any of the continental churches. What the future may have in store for them and for us it is impossible to say, and one is appalled before the vast amount of suffering. The Church must continue to do her part, as best she can.

The following is the list of contributors for the week ending Monday, July 5th:

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Total for the week.....	\$ 178.10
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* Specials for relief in Paris.
† Special for Belgian relief.

ANSWERS TO CORRESPONDENTS

CHURCHMAN.—Every priest is entitled to be called Father, none is entitled to require that title. General custom accords the title to members of religious orders, and local custom in many parishes extends it to the local clergy.

A READER.—A communicant, being "married by a justice of the peace without the knowledge of the rector," does not thereby render herself liable to ecclesiastical discipline and may not therefore be repelled from Holy Communion.

FAITHFUL SOULS would be contented with the Word of God, which bids us go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. But, alas! we are driven by the faults of our heretical opponents to do things unlawful, to scale heights inaccessible, to speak out what is unspeakable, to presume where we ought not. And whereas it is by faith alone that we should worship the Father, and reverence the Son, and be filled with the Spirit, we are now obliged to strain our weak human language in the utterance of things beyond its scope; forced into this evil procedure by the evil procedure of our foes. Hence, what should be a matter of silent religious meditation, must now needs be imperilled by exposition in words.—*St. Hilary.*

THE POWER OF LOVE

By H. C. TOLMAN, D.D., LL.D.

SIXTH SUNDAY AFTER TRINITY

THE Christianity of a man is measured by his love for others. We speak of service to God as being our highest aim, but service to God is love for man, "Inasmuch as ye have done it unto the least of these, ye have done it unto Me."

The flowers glorify God because they give forth His beauty. As we pluck the rose and place it in the sick room, it breathes the sweetness of God's handiwork to the invalid even while its life is withering.

The Hindus have a proverb that the tree protects with its shade him who is cutting at its roots.

Life is self-revelation through love.

God's law in the physical, mental, and spiritual world is growth through expenditure.

Let the arm rest and it becomes weak and flabby. It is the expenditure of energy which increases power.

In the mental sphere the expenditure of thought increases power of thought.

Love is expended and therefore grows. Hope is replaced by new hopes. These things are the permanent part of life, and injury inflicted here is injury to the soul, eternal injury.

It is low to steal or to swear, but how ruinous it is to be false in love or by suspicion to cast aside the affection of a friend, for this is losing a part of life.

Sophocles says, "To cast away a friend is the same as casting away one's own life which he loves dearest of all." The saddest thing in life is broken friendship, friendship which has grown throughout the years severed for some trivial cause. Alas! that misunderstanding, that imagined injury, which separates friends!

Friends are a part of ourselves. We may lose money but that is an external loss. When we lose a friend it is losing a portion of our own existence. We cannot be the same afterward, for nothing can make restitution. The life becomes smaller, weaker, sadder. Some of its greatness and joy is gone. A new friendship can never take the place of the old, for love is knowing a friend and knowing a friend is the work of years.

The immortal part of ourselves is never increased without sacrifice. It costs something to be sympathetic and loving. There is many a heartache, but there comes the beauty of the transforming power of love.

Horace says, "Happy the man who can say at the close of a day, I have lived," lived in the fullest sense of making that day a part of life. How precious is every day if our living is commuted by love into service. Then our daily duties can never be monotonous, for each day brings the greater revelation of God.

We do not have to do great things. David Livingston, who died in Africa praying on his knees for that dark continent, was a poor factory boy, but his life given in love for humanity was more permanent in its power than the lives of the learned and the mighty.

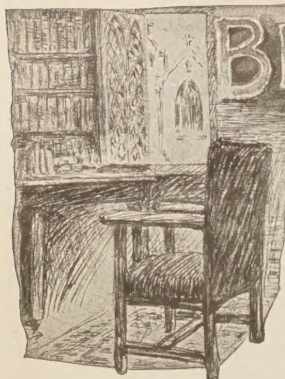
Sir James Simpson was once asked, near the close of his life, what was his greatest discovery. Everyone supposed that the famous Edinburgh professor would say that it was the application of chloroform, which had made him world-renowned. He replied, "My greatest discovery was when I found that Jesus Christ was my personal friend." This knowledge comes only through the power of love.

Refinement has been defined as the capacity to enjoy and to suffer. The keenest joy of a truly refined nature is joy in friendship, the deepest sorrow is sympathy with those we love. Life is of the heart and love abides while other things pass away.

A friend of mine was once assistant to Phillips Brooks at Trinity Church. He narrates how, one Monday morning, the clergy were gathered in the study and Brooks was constantly called out of the room through repeated ringing of the bell by people who were urgent to see him. Finally one of the company said, "Tell them you can't see them, Mr. Brooks." He turned, and with that pained expression so often seen on his face, answered, "How sorry I should feel if they did not want to see me."

The greatest power on earth is love. It rules a kingdom more eternal than earthly empire.

Does this power rule supreme in our souls, making them more divine that they may mount upward towards God?



BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

I AM always grateful to the kind correspondents in every continent who send me items for this page, even though I am unable to use a tenth of what they are good enough to put at my disposal. And if I do not make personal acknowledgment through the post, they will under-

stand my appreciation, I am sure.

Here are some recent accumulations from the B. M. M. pigeon-hole of my desk, some of which require no comment:

"NEW YORK, June 8.—Former Magistrate E. Gaston Higginbotham died yesterday of pneumonia in St. Mary's Hospital, Brooklyn. He went there Sunday night in rags, toes showing through his shoes, and not until half an hour before his death in the charity ward did the attendants know that his real name was not 'John Smith,' as he had registered.

"Then they told him his case was hopeless, and he asked for his wife, from whom he had been separated since 1911. She arrived soon afterward and a reconciliation was effected. The body will be buried from the home.

"The death of the former magistrate ends a striking illustration of the effect that drinking has upon some strong men. A man of anomalies, of noble impulses and great culture, Higginbotham for two years had lived with the tramps and outcasts whom he once had judged from the bench, and apparently was happy.

"He was 48 years old. Twice indicted for serious crimes, twice hailed as a hero and gallant gentleman and once honored as a great magistrate, are parts of the man's history."

THE NEW YORK *Times* of May 16th publishes an account of the marriage of Mrs. Josephine Wharton Drexel, "former wife of Dr. J. Duncan Emmet of New York, whom she divorced just a year ago," to Seton Henry of New York, the Very Rev. Mgr. Gherardo Ferrante of St. Patrick's Cathedral, New York, officiating. Mrs. Drexel's marriage to Dr. Emmet was performed in St. Patrick's Cathedral, New York, in the presence of Archbishop Ryan and six other Bishops. Her divorce was granted in Connecticut on the ground of desertion.

An explanation would be interesting.

A NEW YORK state rector sends this item:

"Last Sunday night I preached the commencement sermon before the graduates of the high school and teachers' training class here. The faculty and board of education were present. There were four Romanists in the class, three boys and one girl. Immediately before the service, while the graduates were forming their line of march to come into the church, the Roman priest called up the school and forbade the Romanists to go. The girl came, but the boys were absent.

"Now I realize that their teaching is against worship in a so-called 'Protestant' church, but on an occasion of that kind I should think they would be broad-minded enough to make an exception."

THE BISHOP OF MAINE must have smiled at this well-intended tribute, the headline of which is from a metropolitan paper:

"SNEAKED ONE OVER

"Bishop Codman of the diocese of Maine surprised the congregation of St. Matthias' Episcopal Church last Sunday. The Bishop preached a fine sermon."

A ST. LOUIS paper prints this advertisement by the local Unitarian minister; it speaks for itself; but one cannot help wondering what Channing would have thought of this intellectually degenerate representative of his, who "is not interested" in what lies at the very foundation of religious thinking.

"Church of the Unity, Park and Armstrong avenues: Service at 11 A.M. To correct a misapprehension this church desires to state that it is *not interested in the Trinity or the other dear old doctrines*. It considers that difference about them or about cere-

monies and forms do not justify good men in excluding one another from fellowship. The essential things, it believes, is to face life in the Christian spirit of faith in God and man, of hope and love for all, the spirit that overcomes evil with good, that rejoices in the light of science and strives for personal and social development. The real interest of the Unitarian Church is in such themes as that which Dr. Dodson will discuss to-morrow, namely, 'Reasonable Hopes for Humanity's Future.' How we shall realize them when we cease to be little men in a big world, when our thought, imagination, and courage match the greatness of the situation and the vastness of the opportunity."

THE GREAT FALLS (Montana) *Tribune* has this Unitarian advertisement, of whose good taste there is no question:

"NO FIRE INSURANCE

"The Unitarian Church welcomes all strangers to its services; gladly receives members from all sorts and conditions of men and opinions; but it wants to have it distinctly understood that it issues no policies against fire in the next world. It is of the opinion that no pretenses, ecclesiastical or otherwise, will be admitted as evidences in favor of the accused at the High Celestial Court, but that we must all stand on our own record, and take the consequences. Subject for to-morrow's address: 'The Great Achievement.'"

THIS is good; isn't it? It is cut from *The Scottish Chronicle* of recent issue.

"OUR SCOTTISH MOTHER

"(On reading the Bishop of Aberdeen's Hale Lectures, *Studies in Scottish Church History*)

"God of our fathers! Thou whose hand
Through changing ages led them on,
And to our humble sires revealed
Some glimpses of the coming dawn;
Be with their children as they tread
The hallowed paths of former days,
And raise to Thee the ancient psalms,
And old liturgic hymns of praise.

"For Thee, O Lord, our fathers toiled,
Thy true evangel to proclaim,
Thy Church's Sacraments preserved,
And saved her Apostolic name;
In lowly rooms, on moorland wilds,
In prisons by the northern sea—
Where priest and people breathed her prayers,
The Church of Scotland lived for Thee.

"No golden chalice passes round,
No rapturous music fills the air;
Of burnished cross and gleaming lights,
Thy Altar-Board, O Lord, is bare;
But soft and sweet the holy words
Of Scotland's ancient Office rise,
And, lo, the outcast Church is one
With holy Church above the skies!

"When pillar'd arch and vaulted aisle
Ring with our bolder notes of praise,
Oh, grant us still the humble heart,
And simple faith of other days,
That Scotland's Church may still declare
The truth unchanged that makes us free,
And, as our fathers did of old,
Lean not on riches, but on Thee!

"So shall the ancient days return,
But greater, gladder than before,
And Scotland's Church renew her sway
O'er hearts and hearths she lost of yore;
And Scotland's sons shall name her name
With reverence in the years to be,
And build again her broken shrines,
And love her for her love of Thee!"

—J. Wilkinson.

TRY so to live in the light of God's love that it becomes a second nature to you, tolerate nothing adverse to it, be continually striving to please Him in all things, take all that He sends patiently; resolve firmly never to commit the smallest deliberate fault, and if, unhappily, you are overtaken by any sin, humble yourself, and rise up speedily. You will not be always thinking of God consciously, but all your thoughts will be ruled by Him, His Presence will check useless or evil thoughts, and your heart will be perpetually fixed on Him, ready to do His holy will.—*Jean Nicholas Grou.*

ENGLISH CHAPLAIN PERMITTED IN GERMAN CAMPS

British Prisoners in Germany to be Visited by Clergyman

CHILDREN CROWD ST. PAUL'S ON EMPIRE DAY

The Living Church News Bureau }
London, June 18, 1915 }

THE Bishop for English chaplaincies and congregations in Northern and Central Europe (the Rt. Rev. Dr. Bury) writes to the *Times* that a great change appears to be taking place in the attitude of the military authorities towards our countrymen imprisoned in Germany. The Bishop had just heard from Berlin that the War Office has given permission to the English chaplain, the Rev. H. M. Williams, to visit and minister in all the camps where there are English prisoners of war. There are fifty-three upon his list already. The Rev. Mr. O'Rorke, chaplain to the forces, who has been imprisoned at Burg, has permission also to visit and minister in the camps at Magdeburg, Torgan Halle, and Stendal. "These privileges," the Bishop says, "are likely to be increased rather than diminished and they are of inestimable value. Not only will the men greatly appreciate the services, but—I know it so well—the regular visits of English clergy will have great influence upon the German non-commissioned officers who, as everyone in Germany is aware, are practically responsible for the good or ill treatment of the men under their authority." The Rev. Mr. Williams asks the Bishop to let it be known that the relations between the camp authorities and the British prisoners of war at Döberitz are now quite happy, and they realize that the commandant is doing his best for them.

St. Paul's was filled last Saturday evening with a congregation consisting mostly of children, on the occasion of the observance of Empire Day. Large bodies of the children wore the uniforms of boys' brigades and similar organizations for

girls, and the sixty-four flags of the Empire were carried in procession to the choir, the Union Jack being laid on the High Altar. Queen Alexandra and the Grand Duchess George of Russia were among those present. A large body of English and Canadian soldiers attended from the London hospitals, as well as a body of men from the Royal Navy who are now on the sick list.

The Bishop of Pretoria, in his sermon to the children, said that they were allowed that day to claim kinship with the great, good, and gallant men and women who had worked, prayed, and died for England. They remembered particularly one of them, whom they had marched past—a small, wiry, gray-haired, but neat figure, Lord Roberts. The gallant company of women, sisters, and nurses, backed up by splendid doctors and priests who were working at the front or at home, sent back his thoughts to a figure "pacing gently through a ward carrying in her hand a little lamp—Florence Nightingale, who began all this work in the Crimea." His mind also took him across the seas to when Scott and Oates had found their last resting place. Those and others they were glad to keep company with: "For England! Was it not worth it? To try and make themselves a little bit less unworthy of the company they were glad to keep. Was it not worth while to school themselves to speak and live the truth, to get at grips with the bad habit that was rotting the character, those impure thoughts and unkind deeds, the slackness or the sloth, and to learn discipline and obedience, so that when England needed them they would be able to go to the help of England—England and English Overseas?" He hoped they would not think of the British Empire as something to boast of, but as a load of responsibility which God had put on them to carry.

The Bishop of Pretoria was the chief speaker at the annual meeting of the British Columbia and Yukon Church Aid Society held last week at the Church House.

Church Aid Society It was for them to realize, he said, the need which the nation had of the power of the Holy Spirit, that they might be prepared to make this great sacrifice of to-day for the Faith of Jesus Christ. But if they said, as people were ready to say, that that sort of thing could be done at home, and that under the present natural stress some of the work for the Church overseas must be given up, he replied that this insular view was the cause of half the troubles that already existed both in Church and State. They must realize that the Church, whether at home or overseas, was One Body, and that they were all members of that One Body. It was for the Church at home to support the Church in British

Columbia. Work there was difficult, and it was easy for a priest, cut off from his old life at home, to get down-hearted and slack. And that was where the power of intercessory prayer came in. "A worker would get physically run down—spirits very poor, temper very bad—then all of a sudden, for no apparent reason, he began to pick up, and his whole outlook changed, and the reason was that a handful of faithful people at home had been doing their knee drill, going on with their intercessions when they seemed to be doing no good by them."

The St. Boniface Sermon, which has been founded in connection with the Universities' Mission to Central Africa, to advocate the cause of Foreign Missions in Crediton, Devonshire, as the birthplace of Winfred, afterwards Boniface, the Apostle of Germany, was preached this year on St. Boniface Day (June 5th) by the Rt. Rev. J. E. Hine, D.D., M.D., himself a veteran missionary Bishop, having occupied all three bishoprics in connection with the Universities' Mission in succession, and who contemplates returning to Africa for further work in some part of the field. Church missions of the present day, he pointed out in his sermon, have the same problems to solve when the teaching of the Church of Christ comes into conflict with the established heathenism of pagan tribes—the same points are raised, the same answers are given in the twentieth century as in the eighth.

With reference to the wide-spread rumors in this country a while ago, and exploited by some newspapers apparently for mere sensationalism, of a large increase in the illegitimate birthrate owing to the presence of troops in camps and billets throughout the counties, an inquiry has been conducted by the National Society for the Prevention of Cruelty to Children in England and Wales and in Ireland. This society, as the *Manchester Guardian* says editorially, is as well equipped for making the inquiry as any organization in the country. Generally the inspectors, to whom a circular was issued, express the opinion that the conduct of the troops has been very good. This is very gratifying, and proves that the aspersions cast on the character of women and soldiers have no foundation in fact. The disgraceful outcry about "war babies" has been further shown up by the result of investigations by a committee appointed by the London Diocesan Council for Preventive, Rescue, and Penitentiary Work. The Bishop of London, referring to the matter at the annual meeting of the council, stigmatized the slur upon our soldiers and our girls as a delusion and a lie.

Still another independent inquiry has been held and with the same result. The Committee on Illegitimate Births during the War, of which the Archbishop of York is chairman, has considered the report of Mrs. Creighton's sub-committee

who undertook to investigate the rumors of illegitimacy. The committee accepts and endorses the sub-committee's conclusion that "the rumors which have been circulated have been proved beyond doubt to have no foundation in fact."

A service has been held in St. Paul's in memory of the men of Australia and New Zealand who have fallen in the war.

Memorial Service for Colonial Troops The Archbishop of Canterbury said in the course of his address:

"Some of them, perhaps many of them, were not saints at all. They were brave and buoyant with plenty of the faults and failures which go so often with high spirit. They need, as we shall need, forgiveness and cleansing and new opportunity, and they are in their Father's keeping and He knows and cares."

The Bishop of London has decided not to hold any garden parties at Fulham Palace this summer. J. G. HALL.

LOVE

BETWEEN THE commandment to love God and the commandment to love our neighbor there is in the New Testament what may be called a mystical tie. If we see God as He truly is and love Him, then we are loving a character that loves men; our love, taken up into His, passes back to our neighbor. If a man says that he loves God and does not love his neighbor, he is a liar—at best he is loving the wrong God. On the other hand, to do loving service for man is to do it for God; "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." More than this, if we love man as he truly is, we love a being who needs God, who cannot reach well-being without that highest communion. If we go to God and arrive, we reach humanity. If we go to humanity and arrive, we reach God.—D. S. Miller, D.Sc.

TENT SERVICES AT NEW YORK CATHEDRAL

Evangelistic Committee Makes Provision for
Great Crowds

"BISHOPS' WEEKS" PLANNED FOR
RURAL CONFERENCES

New York Office of The Living Church }
11 West 45th St.
New York, July 5, 1915 }

AS in the past ten years, the Evangelistic committee of New York City will conduct religious meetings in shops, on the streets, in places of amusement, and in tents. This season, in coöperation with the Churchman's committee, a tent one hundred feet in diameter will be placed on the grounds of the Cathedral of St. John the Divine. Seating accommodations will be provided for 2,040 people. The "standing room" when fully used will bring 5,000 people within hearing of the voice of the speakers. The following list of officers and members of the Churchman's committee is announced:

The Rt. Rev. Dr. Greer is honorary chairman; the Rev. Dr. Gustav A. Carstensen, acting chairman; the Rev. William Thomas Walsh, secretary; the Rev. George W. Anthony of St. Augustine's chapel; the Rev. Melville K. Bailey of the Church of the Holy Spirit, the Bronx; the Rev. Dr. Ernest M. Stires of St. Thomas' Church; Dean Grosvenor of the Cathedral; and the Rev. Charles P. Tinker, superintendent of the City Mission Society, are members.

Speakers for these services, which open on July 6th, have been chosen by this committee. The music, under the care of the Evangelistic committee, will be directed by Mr. Benjamin Franklin Butts. The Evangelistic committee has planned for meetings at other points, including the Bronx, which will be conducted in English, Bohemian, Slovak, Hungarian, Italian, Russian, and French. Services in other foreign languages are contemplated.

The signal success achieved by conferences and meetings of laymen at Hyde Park, Westchester, Gedney Farm, and other places during the past few months has encouraged the belief that similar gatherings at other centres in the diocese of New York outside the city, after more extended preparatory work, would bring gratifying results.

For some time the matter has been under serious consideration. At this time a series of "Bishops' Weeks" has been evolved for five or more sections of the diocese. The Bishop will visit these several sections and establish centres at convenient places. Conferences with the clergy of the surrounding district will be held, episcopal visitations to parishes will be made, and other meetings and services will be arranged. The final event will be a reception or dinner to which the clergy and laity of the confederal sections are to be invited.

Already four such centres have been designated and a fifth is under consideration.

Detailed announcements of programmes will be made later on. The new movement has met with the cordial approval of the clergy already interested in making plans for the "Bishops' Weeks." The Bishops of the diocese have entered into the making of the plans right heartily.

AT DUSK

I know how fair your hair is, with the light
Soft on it, of an eventide half-spel:

I know it frames your forehead, wanly bright
With such a radiance as might be shed
By some stray seraph winging overhead.

I know how gray your eyes shine at the dusk.

I know: because in them I used to find
All answers to perplexities; the husk
Of a day's doings fell away. . . . Too kind
Were they at evening . . . and too fondly blind.

I know how still your hands lie at this hour . . .

Dear, have you grown no memory for me?
Must I call vainly through the years for dower? . . .
Nay: though I sailed down some eternal sea,
Forgetfulness, with you, could never be!

LILLA B. N. WESTON.

JUDGE THAT only necessary which God, in His eternal wisdom and love, proportions out unto us. And when thou comest hither, thou wilt come to thy rest; and as thou abidest here, thou wilt abide in thy soul's true rest, and know the preciousness of that lesson, and of whom thou art to learn it, even in every state to be content.—
Isaac Penington.

INTEREST IN CAMBRIDGE CONFERENCE

Varied Series of Subjects Under Discussion

CHURCH NEWS OF BOSTON
AND VICINITY

The Living Church News Bureau }
Boston, July 5, 1915 }

THE Conference for Church Workers, at the Episcopal Theological School, Cambridge, which began its sessions on June 24th and will close on July 8th, is proving to be fully equal in value to its predecessors. According to the statement of the Conference, "it is intended for the clergy, for the laity, for workers in the Sunday school, the Brotherhood of St. Andrew, the Woman's Auxiliary and its junior department, the Girls' Friendly Society, the Guild of St. Barnabas for Nurses, the Church Periodical Club, parish guilds, various lines of social service, and other Church organizations, and for all who feel the need of deepening their spirit and improving their methods." It will be seen that its aim is very comprehensive. A large enrollment has been an encouraging feature and all who are attending seem to be glad that they have come. Usually at this time of year Cambridge is very hot, but this season has been so cool that study has been a pleasure. Beside the classes and lectures there are daily services as follows: On Sundays, in Christ Church, 7:30 A. M., Holy Eucharist; 10 A. M., Matins and sermon (Holy Eucharist, July 4th); 4 P. M., Evensong; week days, in St. John's Memorial chapel, 7 A. M., Matins; 7:15 A. M., Holy Eucharist; 12 M., Intercessions; 7 P. M., sunset service (out of doors); 9:15 P. M., Compline. The educational work consists of Bible studies, missions, and Sunday schools, theology, the Woman's Auxiliary, Church history, and social service. In addition there are various so-called "informal conferences," and public meetings. At these latter such different subjects have been discussed as the Clergy Pension Fund, by Bishop Lawrence; Social Service, by Bishop Brewster of Connecticut; "An Evening with the Minor Poets," by Dr. van Allen; the various races in New England and their religious status, by Bishop Parker of New Hampshire, the Rev. Thomas Burgess, and the Rev. Robert Keating Smith; Monasticism as an Abiding Principle, by Mr. Ralph Adams Cram, F.R.G.S.; Missions in Alaska, by the Rev. Charles E. Betticher, Jr.; Church Unity, by the Rev. Father Huntington, O.H.C., and the Rev. Raymond Calkins, D.D. (a Congregational minister); ending on July 8th with a missionary mass meeting. An enrollment fee of only \$5 is required from each member, and board and lodging in Cambridge can be had on reasonable terms. Special trips to places of historical interest, which abound near Boston, are arranged; and recreation on the Charles river, the Harvard tennis courts, and other outdoor activities is easily found. Altogether the Conference is full of inspiration to a large number of the most earnest Church workers.

St. Matthew's Church, South Boston, celebrated its ninety-ninth birthday on Sunday, June 20th. The rector, the Rev. James Sheerin, preached an historical sermon and there was a special service for children of the Sunday school, who gave interesting answers to the question, "What can we do to help St. Matthew's parish in its work?" The wardens and vestry have appointed preliminary committees to prepare for the due observance of the centenary of the parish, next June. Mr. Sheerin says that though financially the parish is poor, especially when compared with its status fifty years ago (owing to the changed character of the population), they are in various ways reaching and helping more people to-day than ever, and at a less expense per capita. The parish is steadily developing its social service work, and this summer is coöperating largely with our City Mission in fresh-air activities.

Work began a week ago on the new rooms at the Church of the Advent, Boston, which are to be a memorial of the late Miss Mary

Improvements at
Church of the Advent
Austin Hemenway, a devoted communicant of that parish, who died last March. The rooms, three in number, are at the northeast corner of the church, and are given by Miss Hemenway's sisters. The lower room, which will serve as the clergy office, is an old one remodelled and much improved; and above it two new rooms are to be built, as guild parlors. Each room will have an open fire-place and together they will prove a very welcome addition to the Advent parish house.

Norman B. Nash, a son of the late Rev. Professor Nash, a mem-

(Continued on page 386)

CHURCH ACTIVITIES LESSEN IN PHILADELPHIA

Summer Curtails Services and Work

LATE HAPPENINGS IN THE QUAKER CITY

The Living Church News Bureau
Philadelphia, July 5, 1915

WITH the opening of the summer, Church activities in this city cease. Many of the parishes, continuing morning services, change the hour of the Sunday school from the afternoon to the morning. A few of the clergy continue the evening service but make it as short as possible with a brief talk instead of the usual sermon. The Church of St. Luke and the Epiphany will continue its unique services in the afternoon on a farm a short distance from the city. Dr. Steele has leased this farm to which he sends deserving poor members of the church for recreation and rest. On Sunday an open-air service, to which the congregations of the church and chapel on the city are invited, is conducted. Last year this movement was very successful. A number of the clergy will conduct services at the various seashore resorts. At Longport, N. J., during July the Rev. William Y. Edwards, assistant at St. Stephen's Church, will be in charge, and the Rev. Stewart P. Keeling during August. At Cape May each Sunday will be cared for by priests from either this city or some near-by parish.

Many of our parishes have opened their parish houses to the Summer Vacation Bible Classes. The Rev. Dr. Tomkins is the president of the association, and has encouraged the work. For two weeks the teachers have been in training in one of the missions of Holy Trinity Church. Beginning with July 6th the Bible classes will be in full force over the entire city. They will continue instructions until some time in August.

Considerable interest in the refusal of the board of trustees of the University of Pennsylvania to reemploy Professor Nearing, who has been teaching in the Wharton School of Finance for some time, has been felt by Churchmen in this city. Professor Nearing has been reported to have spoken disparagingly of one of the Church educational institutions in the presence of several people. His friends insist that that is the reason for his dismissal. Friends of the trustees and the trustees themselves insist that that had nothing to do with their action. An agitation which has assumed large proportions has been aroused. It is said that free speech in the university is endangered, through the action of the board. Many of our local clergy are graduates from the university and are deeply interested in the contention.

The observances in connection with the celebration of the Fourth of July in this city are closely connected with the Church. Last year a service was held in old Christ Church at which several ministers, representative of the various denominations, were present and made addresses. This year the services are to be held in old Pine Street Presbyterian Church. The Rev. Louis C. Washburn, D.D., and Bishop Suffragan Garland will represent the Church. A hymn written by Bishop Garland will be sung at the service. There will also be a celebration, marking the day, on the grounds on which Independence Hall stands. An effort to have the President of the United States as the chief speaker of the day was made, but the committee was unsuccessful. A movement was started last year to make this city the official center for a national celebration befitting the presence of the Hall in which American Independence was proclaimed. Hopes are entertained that this effort may be successful next year. The day following the celebration, the Liberty Bell will start on its trip to the Pacific coast.

At the evening service in the Church of the Holy Comforter, West, on Sunday, June 27th, a beautiful silk flag was presented to the parish by citizens of West Philadelphia. The service was a shortened form of Evening Prayer with additions authorized by the Bishop. An address was made by a prominent lawyer, Joseph S. MacLaughlin, and the presentation of the flag was by Dr. Moore. The flag was accepted by the rector. The congregation consisted almost entirely of men and taxed the capacity of the church. In accepting the flag the rector referred to the close association of the Church with the city and state from its beginning. He pointed out that a large percentage of the signers of the Declaration of Independence were Churchmen; that the Continental Congress had many Churchmen in it, and that in a large degree the organization of the government follows that of the Church. This is the second flag presented to our churches in West Philadelphia.

RECOLLECTION is the only paradise from which we cannot be turned out.—*Richter.*

BURIAL OF BISHOP TOLL

AS I reported in my letter of last week, on Wednesday morning, June 30th, the burial services for Bishop Toll, first Suffragan Bishop of Chicago, were held at Grace Church, where he had served as curate and where he was ordained, married, and consecrated Bishop. Few men have been so deeply mourned as he, for he was warmly loved by all. The Bishop of the diocese and those of the clergy and laity who have been closely associated with him truly feel that they have lost a good friend and a loving counsellor. The same genuine sorrow was evident in the large congregation in the church the morning of the funeral. The services began at 9:30 with the burial office. The Bishop of the diocese, who was called from his summer home at Phelps, Wis., the Bishop of Springfield, and about one hundred clergy of the diocese were present. Many had already left for their vacation, and could not attend. Bishop Anderson read the opening sentences; the lesson was read by Dr. Waters, rector of Grace Church. Then followed a plain celebration of the Holy Eucharist; Bishop Anderson was the celebrant. The Rev. P. C. Wolcott, D.D., read the epistle, the Rev. J. H. Edwards, the gospel, and the Rev. J. H. Hopkins, D.D., was server—all members of the Standing Committee.

The Rev. B. F. Fleetwood, D.D., Dean of the Northern deanery; the Rev. D. S. Phillips, D.D., Dean of the Southern deanery; the Rev. Luther Pardee, Dean of the Northeastern deanery, and the members of the Standing Committee, were

BISHOP TOLL

A door flung wide; a smile
Of greeting! For a while
A rest; and tired,
Like John's, his head is pressed
Against the Master's breast
So long desired.

And all his life of prayer
Gains fresh impulse, for there
The Vision's clear.
We mourn—who knew him—yet
We know he'll not forget
His children here.

JESSIE FRENCH SHERMAN.

the honorary pallbearers. The active pall bearers were the Very Rev. W. S. Pond, Rev. E. J. Randall, Rev. F. S. Fleming, Rev. G. C. Stewart, L.H.D., Rev. G. W. Laidlaw, Rev. F. G. Budlong, and the Rev. H. E. Ganster, rector of Christ Church, Waukegan, where Bishop Toll was rector for twenty-six years.

The Bishop's body, clothed in his episcopal vestments, was placed in the choir, with the six hearse candles on either side of the casket, on which lay his Nashotah hood. The Prayer Book used at his consecration was in his hand. The choir and sanctuary were beautifully decorated with flowers. The full choir of Grace Church rendered the music. The hymns were: Peace, perfect peace; Now the laborer's task is o'er; and, I heard a sound of voices (sung as a recessional).

Immediately after the services, Bishop Anderson spoke to the clergy in the choir room, and was overcome with grief when he told of Bishop Toll's faithful life and triumphant death. Dean Pardee was then selected by the clergy present to be chairman of a committee to draw up resolutions on the death of Bishop Toll. The body was taken to Nashotah for burial.

The burial party traveled to Nashotah by special car, Bishop Anderson and the Rev. J. H. Edwards accompanying the family. It was about three in the afternoon when the little company, augmented by a few from Nashotah House, reached the historic cemetery where rest the bodies of Bishop Kemper, Bishop Knight, Bishop Nicholson, Dr. James Lloyd Breck, and others who have made history for the Church in the Middle West. Worthy is this newly deceased—a Nashotah alumnus and for many years trustee of the institution—to rest among these founders and builders in this historic burying ground.

The day was perfect and the benediction of peace seemed to be breathed by the very air.

The story of Bishop Toll's death is touching. On Sunday, as he went up the second flight of steps to the elevated station, he was seen to stop, put down his bag, and then to stagger. A nurse who happened to be behind him caught him as he fell, and she, with a man who was passing by, laid him down and made him as comfortable as possible. Many others came to their assistance. The nurse, seeing he was an ecclesiastic, took his pectoral cross and placed it in his hands, and with a look of gratitude, the Bishop grasped it tightly, and entered into his rest.

A requiem Eucharist was sung at the Cathedral of SS. Peter and Paul on Sunday, July 4th, at 11 o'clock. Dean Pond was celebrant; Dean Pardee was deacon, and the Rev. Professor E. E. Lofstrom, who is in residence at the Cathedral this summer, was subdeacon. The sermon was preached by the Rev. George Craig Stewart, L.H.D., who was master of ceremonies at Bishop Toll's consecration. A true servant of God, a man of rare self-effacement and sweet simplicity, has entered into the rest of Paradise. Jesu, mercy!

H. B. GWYN.

INTEREST IN CAMBRIDGE CONFERENCE

(Continued from page 384)

ber of the graduating class in the Cambridge Theological School, has been awarded by Harvard University a Sheldon Fellowship of \$1,000. He will spend next year in Cambridge, England, studying the New Testament.

A Harvard Fellowship

The Rev. C. R. Bailey recently completed two years' service as rector of St. Ann's Church, Revere. During this time there have been many evidences of growth in the parish. The church building and grounds have been improved, a vested choir of twenty-two children has been organized to serve as a feeder to the regular choir. There have been 106 baptisms and 48 confirmations. A mission Sunday school of sixty members has also been built up in the northern part of Revere.

Growth in Revere Parish

The Rev. C. B. Runnalls of Corvallis, Oregon, is taking duty at the Advent, during July and August. On July 12th Dr. van Allen starts for a trip to California and Alaska and will be away till September.

J. H. CABOT.

THE MERCIFUL SABBATH

Do you know anything more beautiful in the Old Testament than the fourth commandment? It is surely the most beautiful of all the commandments.

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work"—thou, householder, head of the family, parent, thou shalt lay aside thy work on one day out of every seven. Thou shalt take thy hands off the thing they have been handling through the preceding six days; thou shalt take thy mind off the task which has engaged it through the preceding six days. On the seventh day thou shalt free thyself from toil. It would be a wonderful commandment if it ended there, but it goes on. It gives emancipation not only to the parents but also to the children. "Neither thy son nor thy daughter" shall work. In the Orient parents often made their children do things which they would not do themselves. They had an authority over them which is not allowed by our modern laws. But this commandment protects the children. Hard-hearted parents are forbidden to compel their children to work seven days of the week. But its mercy does not end here. The commandment reaches out and takes in the servants. "Neither thy manservant nor thy maid-servant" shall work the entire week through. Bear in mind when this commandment was written, and the status of servants in those times. They were only human drudges, possessed of few rights which their masters were bound to respect, but this commandment has pity on them, and secures for them the right of one rest day out of every seven. But even here the commandment does not halt. It runs on and takes in the beasts of burden. The patient ox must not be abused. It is not right to compel him to work all the time. He must also have a day of rest. And the little donkey, he must also come in and partake of this bountiful provision. He also shall enjoy the divine mercy. Beautiful commandment, it bears on its face the marks of heaven! But it does not stop even here. It goes on and includes creatures who in those far off times were counted even lower than the animals. They were strangers, foreigners, men and women of the surrounding semi-civilized peoples, worshippers of strange gods, idolatrous and in many cases degraded, but even these shall be safeguarded against perpetual toil, and shall have the right to one day of rest out of every seven. "How do you know," men sometimes ask, "that the Old Testament is inspired?" Let us say, "This fourth commandment is one of the proofs."—Charles E. Jefferson, D.D.

LAW AND ORDER ENFORCEMENT IN CHICAGO

Iowa Abatement Act Has Been Enacted

BURIAL OF MRS. ALLEN AT JOLIET

The Living Church News Bureau }
Chicago, July 5, 1915 }

THE annual meeting of the Chicago Law and Order League was held on Wednesday, June 30th, the president, Mr. Arthur Burrage Farwell, in the chair. There was a large attendance of members and associates. For many years this organization under the vigorous leadership of Mr. Farwell, who has been "in the fight" for more than forty years, has done splendid work for the enforcement of law in this city.

During the last four years the Chicago Law and Order League, with the active assistance of the Hyde Park Protective Association and the Illinois Vigilance Association, has been working hard to obtain in Illinois what was obtained in Iowa in 1909, and has since been enacted in Wisconsin and other states—a law for the suppression of disorderly houses by injunction. The story of the League's efforts for passing of the bill is thrilling.

A bill was introduced into the General Assembly of 1911, and was killed without a hearing, but passed in the Senate by a vote of 39 to 2. It was sent by the Speaker to the License Committee of the House, from which the League's representatives were unable to get it reported. In the annual report of the League the responsibility for the defeat of the bill is put upon the Speaker, Mr. Adkins, and the Chairman of the House License Committee, Mr. John L. Flannagan.

At the session of 1911 Rev. T. R. Quayle, who was in the committee room, says that when John L. Flannagan, chairman of the License Committee, refused to give a fair hearing to those who came to plead for the bill, Hon. Homer J. Tice, a member of the House and License Committee, said: "Mr. Chairman, let us have a hearing upon this bill. I understand it is estimated that five thousand young girls will die of vice diseases acquired in disorderly houses before we come to Springfield again. A vast number of these deaths would be prevented if this bill became a law. If there was in the corner of the room (indicating with his finger) at this moment one young girl in peril of death, we all would jump to our feet to save her. Why should we not, therefore, pass this measure which, we are told, will prevent the death of thousands?"

The bill was again introduced in the General Assembly of 1913, and was passed in its final form in both the house and senate. It had the endorsement of the City Council of Chicago, and nearly forty civic organizations. The city press were almost a unit in their approval of it. One of its foremost supporters was Bishop A. J. McGavick of the Roman Catholic Church. The bill was approved by Governor Dunne and became effective on July 1st. By it all places used "for purposes of lewdness, assignation, or prostitution" are declared to be public nuisances, and provision is made "for the more effectual suppression thereof." The owners, agents, and occupants of any such building, apartment, or any such place shall be deemed guilty of maintaining a public nuisance, and may be enjoined.

The League is now actively engaged in the campaign to enforce the law closing the saloons of the city on Sunday. At the recent diocesan convention it was resolved to support the enforcement of this law. Some of our clergy and laity are associated with the work of the League. The Northeastern Deanery is represented in its councils. Mr. Porter B. Fitzgerald, of the Church of the Redeemer, has for a long time been active in its work. At the annual meeting of the League, June 30th, the Rev. H. B. Gwyn, of St. Edmund's Church, was elected a member of the Board of Directors for three years.

Mrs. O. B. Allen, wife of the warden of the Illinois State Penitentiary, who was recently so cruelly murdered in her home

Burial of Mrs. Allen

at Joliet, was buried on June 22nd. The services were held at Christ Church, Joliet (Rev. T. De Witt Tanner, rector), of which Mrs. Allen was a member. Mr. Tanner said that the expressions of sympathy at the time of Mrs. Allen's death were well-nigh universal, and the burial from Christ Church called forth friends from far and near. It was a pleasure for the rector to have the Rev. Fr. Van Pelt, pastor of the Church of the Sacred Heart (Roman Catholic) of Joliet, come and express his great sorrow and ask that he might be present in the sanctuary. "He took the psalter in the Church office, and took part also in the service at Oakwood," the rector reports.

ALL THAT GOD desires is to give you His great love, so that it may dwell in you, and be the principle of your life and service; and all that withstands God's desire and His gift is the want of room for it, and for its free movement, when that room is taken up with yourselves and your little personal interests.—William Bradford Ullathorne.

EMERGENCY FUND REACHES A QUARTER MILLION

IT is a pleasure to note that the Emergency Fund was up to the quarter million mark on July 3rd. This is an advance of \$10,000 since a week ago.

Bishop Lines, the chairman, is busy writing letters to the clergy whose parishes have not yet assumed an adequate share in the campaign, and is stressing the fact that unless the Church does at least as well on the apportionment this year exclusive of the One Day's Income Appeal, as it did last year, the object of the Emergency Fund will be to some extent defeated. At present the apportionment is running a little behind what it was a year ago. The Bishop hopes that this is more apparent than real, and that when parish and diocesan treasurers send in the funds already in hand, the apparent falling off will be more than made good. The surest way to make the Emergency Fund a success is to meet the apportionment, and also raise the full \$400,000 for the fund.

The gifts from New York have increased to \$48,000; from Pennsylvania to \$31,000; Massachusetts, \$17,000. Chicago takes the lead in the Fifth Province with over \$5,500.

From the standpoint of ability, judging by the apportionment, the District of South Dakota leads the whole Church in its gifts. Newark, Springfield, and Salina have done almost as well. Bethlehem has given more proportionately than any other diocese in the Third Province. Undoubtedly this is because many of the congregations made an Every-Member Canvass for the Emergency Fund on Whitsunday. Porto Rico presents a most unusual case. Its apportionment is \$150. Besides paying double this amount, it has also given \$197 for the Emergency Fund.

A layman of the Middle West writes:

"I enclose as my contribution to the Emergency Fund of the Board of Missions a spade guinea of George III., dated 1790. It cost me, about forty years ago, 1 pound 10, and I suppose it is still worth more than its face value."

One of our Bishops west of the Mississippi, a wise, hard-working, devoted man, who keeps a place of regard and respect in the minds and hearts of all who know of his self-sacrificing service, closes a recent letter with the following words:

"I for one hope we will spare no effort to raise the whole Emergency Fund and to clear the Board of all its indebtedness by August 31st. I do not believe that the Church should let up on this matter until every dollar of obligation to the end of the current year is provided for. I confess I am more aroused than I have ever been, and intend henceforth to try and have every parish and mission in this diocese pay its apportionment. If the effort to raise the Emergency Fund has had as good an effect on other people as it has had on me, it has been worth while."

If these words do not stir up Church people everywhere to give and work for the success of the Missionary Campaign there is no message that can do it.

MISSIONARY BULLETIN FOR JUNE

NEW YORK, June 14, 1915

TO June 1st the contributions to the Apportionment are as follows:

From parishes	\$574,015.47
From individuals	120,642.03
From Sunday schools	169,128.87
From Woman's Auxiliary	99,742.92
From Junior Auxiliary	12,719.24
Total	\$976,248.53

Compared with last year, these are increases in every item, namely:

In parish offerings	\$ 72,706.58
In individual offerings	76,008.51
In Sunday school offerings	6,141.93
In the Woman's Auxiliary offerings	22,707.17
In the Junior Auxiliary offerings	2,631.88
Total increase	\$180,195.07

An immense response to the Emergency Appeal is included in this increase. Adjustment has been made, however, in the Lenten Sunday School Offering, for the reason that Easter came eight days earlier this year than last year. Individual gifts, apart from the responses to the Emergency Call, appear to have held their own.

Deducting what has come for the Emergency Fund, the normal increases are:

From parishes	\$2,767.08
From Sunday schools	5,472.63
From Woman's Auxiliary	9,380.15
From Junior Auxiliary	2,147.29
Total normal increase	\$19,767.15

Again we suggest to the rectors that they remind their parish treasurers of the very great necessity of promptly remitting all monies received by them for the Apportionment. The Emergency Appeal this year also makes the need of early remittances doubly necessary. It will not be long before the vacation season will be upon us, and soon many will leave their homes for their well-earned rest. But the expenses continue just the same, and the obligations need to be met as they fall due. Hence this request.

In these days of deepest stress and woe—days in which horrors unspeakable are being enacted—and days in which the very faith handed to us from our fathers seems shaken almost to its foundations, it is like a blessing from above to realize how great is the number who are doing their utmost to fulfil His Word. Would that it were possible to repeat some of the words that accompany the gifts; words of faith, of abiding trust and of great courage. The world is ready as ever before to accept His Word, and "The Lord will give strength unto His people; the Lord will bless His people; the Lord will bless His people with peace."

GEORGE GORDON KING, *Treasurer.*

BISHOP OF CUBA ON THE PANAMA CONFERENCE

[FROM THE FIRST CONVOCATION ADDRESS OF THE BISHOP OF CUBA]

ONE way in which we can show our Christian spirit is by manifesting a brotherly interest in all other Christians, by whatever name they may call themselves. I doubt if ever we may hope to see the time come when all men will think alike on religious subjects. I do not know that the result would be wholesome if they did. But I think that we are much closer together on the essential things than we imagine. Let us realize that in different ways, and all of us inadequately, we are trying to serve the same Master. Then we will endeavor not to fight, but to supplement each other. In this hope I look forward to the conference of Christian workers which is to be held in Panama next February. We are to take counsel together there, learning from each other how to carry on our work better, and how to bring the force of united Christianity to bear on our common problems. The work of Christianity is both extensive and intensive. We are to convert the heathen and at the same time to make ourselves more thoroughly Christian. In this last the influence of all kinds of Christianity is needed, so that Christianity may penetrate and shape the corporate life of the community in such a position that it will reflect the Christian spirit. Then nations will be held to the same standard as individuals, and a nation will be ashamed to do that which it would punish an individual for doing.

If you, your heart, your will, are enlisted on the good side, if you are wishing and trying that the good in you should conquer the bad, then you are on the side of God Himself, and God is on your side; and "if God be for us, who shall be against us?" Take courage, then. If thou dislikest thy sins, so does God. If thou art fighting against thy worst feelings, so is God. On thy side is God who made all, and Christ who died for all, and the Holy Spirit who alone gives wisdom, purity, nobleness. How canst thou fail when He is on thy side? On thy side are all spirits of just men made perfect, all wise and good souls in earth and heaven, all good and wholesome influences, whether of nature or of grace, of matter or of mind. How canst thou fail if they are on thy side?—Charles Kingsley.

LET US GIVE ourselves to God without any reserve, and let us fear nothing. He will love us, and we shall love Him. His love, increasing every day, will take the place of everything else to us. He will fill our whole hearts; He will deprive us only of those things that make us unhappy. He will cause us to do, in general, what we have been doing already, but which we have done in an unsatisfactory manner; whereas, hereafter, we shall do them well, because they will be done for His sake. Even the smallest actions of a simple and common life will be turned to consolation and recompense. We shall meet the approach of death in peace; it will be changed for us into the beginning of the immortal life.—Fénelon.

Seven Hundredth Anniversary of the Magna Charta

A Sermon Delivered in Epiphany Church, Washington, D. C., on Sunday, June 13th, by the Rector,
the Rev. RANDOLPH H. McKIM, D.D., LL.D.

"Proclaim liberty throughout all the land unto all the inhabitants thereof" (Lev. 25:10).

THIS proclamation of the ancient law-giver of Israel was repeated in effect on the meadow at Runnymede on the 15th of June, 1215 A.D., when the barons of England, with the Archbishop of Canterbury at their head, compelled the tyrant King John to affix his signature to the Great Charter "which for two hundred years was to be the watchword of English freedom."

The long misgovernment of the king, his reckless indulgences, his excessive tyranny and lust had aroused the whole nation against him, and after a long struggle the barons of England had been victorious; and now a conference had been arranged for the purpose of settling the great question between the king and his people. An island in the Thames not far from Windsor was selected as the place of meeting. The king encamped on one bank, while the barons occupied the marshy flat still known by the name of Runnymede on the other. Their delegates met on the island between them, but the negotiations were a mere cloak to cover John's purpose of unconditional submission. The great charter was discussed, agreed to, and signed in a single day.

One copy of it still remains in the British Museum, injured by age and fire, but with the royal seal still hanging from the brown, shriveled parchment. "It is impossible," says a great English historian*, "to gaze without reverence on the earliest monument of English freedom which we can see with our own eyes and touch with our own hands, the great Charter to which from age to age patriots have looked back as the basis of English liberty." For that famous instrument stands out as a prominent landmark in the sequence of events that have led step by step to the establishment of a free constitution upon a basis so enduring that after many centuries of growth it still retains the vigor of youth. "In many a time of national crisis Magna Charta has been appealed to as the fundamental law too sacred to be violated—as a talisman containing some magic spell, capable of averting national calamity. A halo has gathered round it in the course of centuries. It became a battle cry for future ages, a banner, a rallying point, a stimulus to the imagination, an intelligible principle to fight for, a fortified position to hold against the enemies of national freedom. In short, the granting of the Magna Charta was the turning point in English history."

There are two reasons why the Church of which we are members should take part in the celebration of the seven hundredth anniversary of Magna Charta. The first is that the Church must ever be deeply concerned with the preservation of the great principles of liberty expressed and embodied in that venerable document. The second is that the Diocese of Washington at its recent convention adopted a preamble and resolution suggesting that this anniversary should be "celebrated by the delivery of sermons on the Sunday nearest the 15th of June all over the land to set forth the claims of the Protestant Episcopal Church as the daughter and heir of the Church of England, whose rights and privileges and freedom were so strongly affirmed in that immortal instrument, and to emphasize the prominent instrumentality of the clergy and laity of that Church in extorting from the tyrant King John that great Charter of Anglo Saxon liberty."

Now what was the fundamental principle and the great merit of the Magna Charta? It was this: that it established the reign of law instead of the arbitrary will of the monarch. It meant that henceforth the king should be under the law, that he should no longer be an absolute ruler, that the law and not the monarch should be supreme in the land. When Archbishop Langton read the articles to King John, he broke out in a rage and swore that he would never enslave himself to his barons. He was king and intended to remain king, and his word alone should be law. "Why did they not at once demand his throne?" he said. But at length he was compelled to submit. The barons and the people of England, with the Primate at their head, had sworn to bring back the ancient laws of Edward the Confessor and Henry I., and so the tyrant

had no choice but to bow to their will and affix his signature to the Charter. By that Charter resistance to the royal power was made lawful, and in the struggle that followed it was the king who was the rebel. "Christendom was amazed at the spectacle of a king obliged to surrender at discretion to his subjects." And the spectacle of the king's humiliation at Runnymede was to stand out in the minds of future generations in strong light.

The great importance of the Charter is to be found in the fact that it enacted a definite body of law claiming to be above the will of the king. It is this which gives to the celebration of the seven hundredth anniversary of the Magna Charta its importance and its significance to us of the present day. Even in the twentieth century it is necessary to insist upon the principle that the law of the land is above the will of the ruler, be he President or King or Emperor. We have an illustration of this in the present crisis of our history. To use the language of a great American journal: "The demands of the barons which evoked Magna Charta from King John are the demands we now make of Germany, that she recognize the natural principles of justice and humanity, that she acknowledge laws without which men could enjoy no equality of right." Our wise and brave-hearted President, in the note which he has just despatched to the Imperial Government of Germany, has enunciated the same principles of natural right and justice and humanity which are incorporated in the Magna Charta and has demanded in the name of a powerful and united people that the rights of American citizens shall not be violated nor their lives put in jeopardy at the arbitrary will of the Kaiser of Germany. In this strong and righteous demand he should be supported by every true patriot on American soil.

Let us turn now to the relation of the Church of England to the great event which we are celebrating today.

Note, in the first place, that the leader of the barons of England in their assault upon irresponsible tyranny was the Archbishop of Canterbury, the stout-hearted Stephen Langton. He was, says a famous English historian*, "a man who by sheer weight of learning and holiness of life had risen to the dignity of cardinal, and whose after career placed him in the front rank of the English people." It was he who, at a meeting at St. Paul's, London, August 25, 1214, produced the old charter of Henry I. and suggested the demand for its renewal. Thus this English Archbishop may be truly said to be the father of Magna Charta. It was he who braved the wrath of the king and read to him the demand of the barons. Like them Stephen Langton felt deeply the degradation which John's abject submission to the Pope had inflicted on them and the whole kingdom. It was he who took the lead in insisting on the fulfilment of the King's solemn promise to observe the laws of Edward the Confessor, and when on the 24th of August the Pope issued a bull by which he condemned and annulled the Charter, released all men from their obligations to observe it, and severely censured the English Primate for the part which he had taken in extorting it from the king, Langton bravely refused to publish the bull. In consequence of this brave act he was suspended from his office by the Pope. Thus it was an English archbishop who upheld and defended the liberties of the Church, the kingdom, and the people of England, not only against the tyranny and oppression of King John, but against the attempts of the Pope to bring them under his usurped supremacy. He combined, rallied, and inspired the barons to withstand the aggressions of the king upon their rights and liberties, and on the rights and liberties of the English people. He searched out and brought to light the lost charter of Henry I. embodying the ancient laws of Edward the Confessor, which set forth in writing the fundamental principles of their personal and political freedom; and, as I have said, when Pope Innocent III., furious that John had signed the charter without his permission, sent his commissioners to England to declare Magna Charta null and void, Langton nobly refused to execute the Papal bull and bravely defended the rights of the Church and the people against the conspiracy entered into against their liberties between Pope and King.

I may pause here to call attention to the fact that the most

* Green.

venerable of the Roman cardinals in America has again and again declared that this nation is indebted to the Roman Church for the vindication of the principles of liberty and free government, on the ground that the barons who extorted the Magna Charta from King John were members of the Roman Church. In the light of the fact which I have just called to your attention, it will be seen how futile is such a claim; for as the Pope is the head of the Roman Church, *his* voice and *his* acts authoritatively represent that Church; so that it stands indicted by the impartial voice of history as the deadly opponent of the liberties secured to the people of England by the Magna Charta.

Let me now call your attention to the first declaration of Magna Charta. It is this: "The Church of England shall be free, and shall have her rights unimpaired and her liberties inviolable" (*Quod Anglicana Ecclesia libera sit et habeat jura sua integra et libertates suas illaesas*). And again in the last section of the Charter (LXIII) the same demand is repeated: "Wherefore we will and firmly command that the English Church be free." Thus the same instrument which threw its ægis around the liberties of the subject, high and low, rich and poor, also demanded that the liberties of the English Church should be unimpaired and inviolable. Matters had reached such a crisis that there was no holding the people in check. Even the Pope could not hold them back. The barons were the actors in demanding reform, but the people were back of the barons, and pushed them on to such a degree that even when the Pope ordered them to desist in their demands they met his order by an absolute refusal. It was a united people against the King and the Pope. The clergy also were as positive as the barons in asserting the wrongs and errors of the tyrant. And they felt not only the tyranny imposed upon the people but the oppression of the Church as well, and therefore they demanded, and reiterated their demand, that the Church of England should be free.

Upon this two remarks are to be made. We see here a sharp distinction made between the Church of England and the Church of Rome, and we see also the suggestion that the rights of the Church of England had been violated. It is therefore a fitting occasion to call attention to the fact that the Church of England from whose loins we are sprung was not originally a mission of the Roman Church, but had an independent, probably a Gallic origin. I ask you to remember that the British Church had been established in the British Isles four or five centuries before the Church of Rome or any of her representatives had set foot in England. The Roman missionaries with Augustine at their head landed in Kent in the year 597 only to find a regularly organized Christian church with bishops, priests, and deacons already established, and with a liturgy of its own, evidently derived from the early Gallic Church. And even after the Roman missionaries began their work among the heathen Saxons, who had come in like a flood and swept Christianity back into the mountains of Wales, it was to the missionaries of Iona that the larger part of this new paganism was indebted for its conversion to the Christian religion.

The Church in Wales, in Cornwall, in Devonshire, and in parts of Somersetshire and Dorsetshire owed nothing to the Roman missionaries; and as to Northumbria, it is true that under the influence of Bishop Paulinus, a member of the Italian mission, King Edwin and his council rejected heathenism and accepted Christianity; but this change in the religion of Northumbria lasted but a few years. On the death of King Edwin, Northumbria lapsed into idolatry and Paulinus fled to Canterbury. It was reserved for Aidan, a Scotch-Irish monk from Iona, with his fellow laborers, to reconvert and restore Northumbria to the Christian faith. They also successfully evangelized the whole of the northern, northeastern, and mid-land parts of England. Referring to this, a great English historian says: "For a time it seemed as if the course of the world's history was to be changed, as if Celtic and not Latin Christianity was to mould the destinies of the Churches of the West" (Green, p. 58).

The British Church was averse to accepting the authority of the Church of Rome, and it was not until about the middle of the eighth century that the skilful representatives of that communion finally succeeded in absorbing the earlier Church and bringing it under the authority of Rome. Again and again, however, as we read the story of those early centuries, we find that the English Church, having now absorbed the British Church, was nevertheless very restive under the dom-

ination of Rome. Conflicts arose on various questions. Frequently the Bishops and clergy felt that their rights were being infringed and their liberties violated, and hence arose frequent protests against the autocracy of the Roman Church. It is to this that the article in the Magna Charta which I have just quoted makes reference. Thus 300 years before the Reformation the Church of England claimed and vindicated her right to be free of the domination of the Pope, by the action of the barons at Runnymede headed by Stephen Langton, the Archbishop of Canterbury.

One or two facts may be mentioned in conclusion which sustain the position which I have taken. Theodore, the seventh Archbishop of Canterbury, while acknowledging and venerating the primacy of the Bishop of Rome, resolutely maintained the right of self-government and independent jurisdiction of the Church of England. Again, Rome's decision in the case of Wilfrid, Bishop of York, was ignored by the English Church, with whose affairs her interference was resented, and repelled by both Bishop and King. Again, in 702 the Archbishop of Canterbury with other Bishops refused to accept the Pope's judgment in favor of Bishop Wilfrid. Once more, in 1076 a council held at Winchester absolutely refused to comply with the imperious demand of Hildebrand, Gregory VII. (1073-1087) that the English clergy should abstain from marriage.

Yet one more instance of this spirit of independence may be given. In 1307 Parliament refused to allow the Pope's tax-gatherer to take away the money he had collected. To this Shakespeare alludes when he puts these words into the mouth of the King of England:

"Tell him this tale, and from the mouth of England
Add thus much more—that no Italian priest
Shall tithe or toll in our dominions.
* * * * *
I alone—alone do me oppose
Against the Pope, and count his friends my foes."

It is then with a very real sense of gratitude to Almighty God that we celebrate the signing of the Great Charter on the 15th of June, 1215. Both as American citizens and as Churchmen we are to-day enjoying the fruits of the courage and patriotism of the men who compelled the tyrant King John to sign that immortal instrument. And more than this:

The American people, with their noble President at their head, are standing today upon the great principles which it embodies, that the arbitrary will of the monarch of a powerful empire shall not be permitted to override the laws of justice and humanity. That is the issue between us and Germany at the present moment.

And this American Church, the Protestant Episcopal Church of the United States, with her sister Protestant communions, is standing upon the principle that her freedom shall not be at the mercy of an ecclesiastical monarch. That is the issue, or at least one of the chief issues, between us and the Church of Rome.

I LIKE THE GARRET-WINDOW WHEN IT RAINS

I like the garret-window when it rains, .
And the winds toss the trees, .
And the whirling of the breeze
Slaps the drops against the window-panes. .

I like the little settee by the sill,
And the things that hang from hooks,
And the piles of ancient books,—
It's good to sit among them and be still.

I love to hear the constant sad refrain.
There surely isn't one
That better loves the sun,
Yet also it is true my soul needs rain.

ANNA H. FUNNELL.

LET US offer up to Him each day, and all its occupations, yes, and all its relaxations—as it begins—and beg Him to let us somehow "see" Him throughout it. Let us trust Him with the hallowing of our ordinary "secular" interests, let us try to shape each day's life so as best to please Him. "Would our Lord like me to say this or to read that? Would He sanction this train of thought or of fancy? When I go with that companion, can I imagine His drawing near and walking beside us?" This habitual "looking up to Jesus," this repeated reference to His will and pleasure—does it seem to us likely to be oppressive, restrictive, burdensome? Let us only try it, and judge for ourselves: it will turn out to be a source of peace and comfort indescribable.—William Bright.

Opportunities in Small Places

[From the Convention Address of the Bishop of Marquette]

THE clergy must not object if they find that there is an occasional reproduction of some conversation that the Bishop has had with them in his Convention address. He learns a good deal in these conversations. Sometimes he is asked for help definitely and for a purpose and responds with a letter or a pastoral. Sometimes the answer is not so clearly in his mind, and he has to do considerable studying to justify his response. Sometimes the conversation reveals an unexpected point of view. Let me take up one such conversation as an introduction to further remarks.

I had a friend in the old diocese many years ago, who has had a useful and honorable career in the Church, and was the real executive of one of the convocations. He was extremely able as a speaker, and popular both within and without our Church. He consequently had a large measure of success, though not so large as his abilities entitled us to expect for him. I have always suspected that his point of view, or rather certain theories of effort, or of the direction of effort, due, I think, to the fact that his ministry was entirely spent in the Middle West, militated against that higher success which we expected for him. One of these theories comes out in his remark to me that one could not expect to have a self-supporting church of our communion in a place of less than 5,000 people. In following his career, as I have always done with affectionate remembrance, that saying has kept coming up. He believed it, and I think has not succeeded as well as he would have done had he not set himself limits of this sort. I did not believe it then. I do not believe it now. And further, I do not believe very much in generalizing like that, where one has so little experience to base it on.

To be sure, some parts of our Middle West offer the Church very difficult conditions. And to many whose ministry has all been passed under such conditions my friend's saying will appear as readily justifiable. It was quoted, though not as a quotation, by one of our own clergy to me the other day.

Before making any but a general response to this statement, I felt that I ought really to know more than I did. With the present statistics obtainable from this part of the state and country, I always estimate that I can safely count on finding one communicant in a town to every hundred people. The proportion ought to be better than this in towns, though worse than this rurally. The proportion may also be affected by the character of the population, the number of foreigners, especially those who speak alien languages. Now fifty communicants, being normal under our conditions for a town of 5,000 people, does not represent a self-supporting parish according to our average of contributions, unless it is worked in association with something else that can help out on expenses. Parishes of 75 to 100 communicants do however often achieve complete self-support, and I have been looking to see where such parishes can be found, and those which are a little stronger, in small communities.

Connecticut is our oldest diocese. It ought to be very strong. But the population has changed entirely and an immense foreign influx has gone in, and many of the older population have removed from the state. The population in rural neighborhoods shows an occasional decline. We have churches, self-supporting ones, in places I cannot find in the census. They are unincorporated villages, and hence considerable in size. I have no map to show what township would give the population. But there are a sufficient number for a representative testimony. Here are some of them:

Canaan has	820	people,	80	communicants
Litchfield	1,120	"	124	"
Durham	824	"	73	"
Sharon	1,982	"	120	"
Washington	1,820	"	104	"
Roxbury	1,087	"	80	"
Bridgewater	649	"	107	"
Guildford	1,512	"	166	"
Saybrook	1,634	"	91	"
Brookfield	1,046	"	116	"
Woodbury	1,988	"	162	"
Cheshire	1,982	"	116	"
Bethel	2,561	"	317	"

Watertown	3,100	"	301	"
Kent	1,120	"	72	"
Wethersfield	2,637	"	248	"
New Canaan	2,964	"	261	"
Ridgefield	2,636	"	233	"
Plainville	2,819	"	125	"
Seymour	3,541	"	217	"
Thomaston	3,300	"	207	"
Newtown	3,276	"	200	"

Western New York furnishes conditions which represent newer work, but nevertheless encourages us to look for better results than our friend's dictum would allow us to do.

Albion has	4,477	people,	284	communicants
Angelica	978	"	115	"
Avon	1,601	"	100	"
Belmont	1,190	"	104	"
Mayville	943	"	172	"
Canaseraga	685	"	124	"
Mt. Morris	2,410	"	174	"
Middleport	1,431	"	130	"
Brockport	3,339	"	244	"
Lyons	4,300	"	235	"
Fredonia	4,127	"	198	"
Watkins	2,943	"	203	"

Vermont began with a very low proportion of Church people and the rest very hostile to us. They have these places now:

Swanton	1,161	people,	95	communicants
Newport	1,874	"	105	"
Richford	1,513	"	94	"
Windsor	1,656	"	88	"
Vergennes	1,753	"	105	"

Arlington with 100 communicants, Island Pond with 98, Poultney with 165, Brandon with 190, Shelbourne with 82, Manchester Center with 89, do not appear to be incorporated places at all.

The argument here simply is this: Do not adopt a theory about what cannot be done. With any such theory no success can be expected under some of our conditions. Without any disabling theory we are free to take up our opportunities and do our best. If all our Church people, wherever situated, simply did their best, the question of local self-support ought never to be in the least degree embarrassing to us, for a sufficient supply of clergy could always be engaged to look after people wherever they happened to be.

Then I think it is very unfortunate to adopt any discouraging generalization about either the evening service or the early celebration. A discouraging attendance at evening service is just a problem. Two parishes are side by side and one has a good attendance at evensong, the other hasn't. The success in one parish has generally been won by a very thoughtful study of the problem. In the other parish too often discouragement has been accepted, and one has thought one's self into a justification of it. If the standard bearers take this position there will be no general advance. I take it that the difficulties which have discouraged some of us, and inclined us to take up the position that we can not expect better things, are real. I am not treating them as imaginary. I am only saying that we need to face things as they come with a wider experience than our own, the experience of the whole Church, and with a wider outlook and stronger ideals than our own.

FOR EACH one of us, whether on a bed of pain, in feebleness and uncertainty of purpose such as comes with ill-health or overstrained nerves, or whatever else may be our immediate condition, nothing is more urgent, nothing more behooves us, than to ask, "What wouldst Thou have me to do?" For, whatever our state, however helpless and incapable, however little service to God or to our neighbor seems within our power, there is no doubt at all as to His willing us to do something. Not necessarily any great thing; it may be only some little message of sympathy and comfort to carry to one even more lonely than we are; it may be some tiny pleasure to a little child, or a kindly word or glance to one whose own fault has cut him off from general kindness and pity; it may be even only in humble patience to stand and wait till He makes His will plain, abstaining the while from murmur and fretfulness; but, in some shape or other, be certain that your Master and Lord hears and will answer your question, "What wouldst Thou have me to do?"—*Learn.*

Why People Give Up the Church

By the Very Rev. S. P. DELANY, D.D., Dean of All Saints' Cathedral, Milwaukee

IF we could learn all the reasons why people give up the Church, or change from one church to another or from one creed to another, we should get an interesting insight into human nature, and be able to draw valuable conclusions as to the religious life of the American people.

This is not the place nor the time to go into the matter exhaustively, but I should like to tell of a few illustrative instances that have come to my attention in recent years.

A man who had long rented a pew in a certain parish went away for two years and expected his pew would be kept empty and reserved for him all that time. When he returned and found it had been rented to someone else, although there were others he could have rented, he left that parish and began attending elsewhere.

A man left a church and took his children out of the Sunday school because the paper napkins for the Sunday school picnic were not bought at his store.

A man went home from church one Sunday morning much angered by something he had heard in the sermon, and announced to his children and wife that so long as that clergyman was there he would never set foot inside that church again.

A man withdrew from a church and compelled his family to withdraw, because at an oyster supper given by the ladies of the church, at which he arrived very late, he was served with oyster soup in which there were no oysters.

A woman left one church and affiliated herself with another, because in the latter church they had the "dear old family prayers" at an afternoon service during Lent.

A woman was very angry with her clergyman because on the Sunday next before Advent he did not preach "the fragment sermon"—that is, a sermon on the text, "Gather up the fragments that remain." Of course the clergy are often criticised for what they do preach, but not often for what they do not preach.

One woman wanted to join the Episcopal Church, because she "just loved the litany and the burial service," and another woman because "the Episcopal Church believed in dancing."

A woman refused to go any longer to her parish church after it had been redecorated and refurnished. Her priest sought to find out whether she objected to the new stained glass windows, or the new altar, with its candles, or the new crucifix, or the new pews. "No," she said, "I don't mind any of those things; but a hard wood floor is too high church for me!"

The highway of the world is strewn with families that have left the Church because a child caught measles in the Sunday school, because a very ugly memorial window was taken out to make room for a beautiful window, because they thought the stations of the cross were inartistic, because someone in the choir sang flat, because they did not like the rector's voice, because the pastor did not call on them, or because a certain person in the church did not speak to them.

Such criticisms as these betray a total absence of the Christian virtues of mercy and humility, and a complete failure to comprehend what the Christian religion is. They indicate not only shallowness of mind—that would not be very serious; but contraction and coldness of heart, which is fatal to true religion.

I do not mean by this that we should never criticise the sermon, nor the music, nor the ceremonial, nor the organized work of the Church. Intelligent criticism ought to be helpful to the Church. We must exercise our faculty of judging men and measures every day, and in all relationships of life. The point is that we must be merciful in our judgments, kindly and charitable in our criticisms. The kind of judging that is forbidden by our Lord is that which is prompted by a harsh and bitter and censorious spirit—a spirit far removed from the spirit of love.

Now it is certainly true of people who change from one church to another, or leave the Church entirely because they have found fault with some little detail in the Church's system, that they are judging in a bitter and censorious spirit. They are lacking in love, which is the essential thing about the Christian religion. Therefore it is probably true that they

have not got hold of religion at the right end, and that they have not the faintest idea of what Christianity really is.

What then is Christianity? It is union with Jesus Christ. The Son of God was sent into this world to be our Saviour, and we must be taken up into union with Him in order to be saved. He is the Way, the Truth, and the Life. No man can come to the Father but through Him. We are united to Him by Baptism, and the whole sacramental system of the Church was ordained by Christ to keep us in union with Him, and to give us His help for all the emergencies of life. If we are one with Him, we are animated by His Spirit, the Spirit of love. The love of God and the love of our fellow men will then be the controlling and directing motives of all our thoughts and words and actions. Therefore our minds will be fixed on such great realities as prayer, worship, communion, missions, the Gospel, the service of men; and little details in the administration of the Church will make no more difference to us than the changes of the moon.

If we are disposed to criticise the way things are being done, we ought to be able to do it in a kindly and good-natured manner. The man who does not like something the preacher said in his sermon ought to go to him and state his objection. He will probably find he has entirely misunderstood what the preacher said, or else the preacher has not been able to express clearly what he meant to say. The man who gets no oysters in his soup ought to preserve his sense of humor and try to induce the ladies to manage their suppers more efficiently in the future.

We ought not to go to church because we like the ceremonial, nor the music, nor the arrangement of the building, nor the class of people who go there, nor the clergy, nor because there are no rented pews, nor because we do not like some other church. The only justifiable reason for going to a given church is because it brings one into union with Christ more successfully than some other churches. We need to select a church in which all the seven sacraments are administered; where there is daily opportunity for communion; where the Lord's own service is the chief act of Sunday worship; where intercession is practised; where Christ's Gospel is preached; and where the penitent sinner may be cleansed by the application of His Precious Blood in absolution.

If your church does not bring you nearer to God through Jesus Christ, then you have completely missed the meaning of Christianity.

THE TEST OF EDUCATION

A PROFESSOR in the University of Chicago told his pupils that he should consider them educated, in the best sense of the word, when they would say yes to every one of fourteen questions he should put to them. It may be of interest to you to read the questions. Here they are:

Has your education given sympathy with all good causes and made you espouse them?

Has it made you public-spirited?

Has it made you a brother to the weak?

Have you learned how to make friends and keep them?

Do you know what it is to be a friend yourself?

Can you look an honest man or a pure woman straight in the eye?

Do you see anything to love in a little child?

Will a lonely dog follow you in the street?

Can you be high-minded and happy in the meaner drudgeries of life?

Do you think washing dishes and hoeing corn just as compatible with high thinking as piano playing or golf?

Are you good for anything to yourself? Can you be happy, alone?

Can you look out on the world and see anything except dollars and cents?

Can you look into a mud puddle by the wayside and see anything in the puddle but mud?

Can you look into the sky at night and see beyond the stars? Can your soul claim relationship with the Creator?—*Exchange*.

THE WILL of God will be done; but, oh, the unspeakable loss for us if we have missed our opportunity of doing it!—*Westcott*.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

SOCIAL SERVICE MISSIONS

A MEETING of the committee of the Joint Commission on Social Service on an Advent Social Service Mission was recently held in the Church Missions House. The Rev. Fr. Officer, O.H.C., the Rev. C. E. Hutchinson of East Orange, N. J., and Mrs. Simkovitch were present. It was the unanimous opinion that such a mission should be held for a period of two weeks; but it was not thought best to denominate any such effort "A Nation-wide Mission," but rather to endeavor to secure the interest, through local commissions, of priests who would be especially interested in having such a mission take place in their parishes or cities. It was pointed out that in all such cases it would be necessary for the parish priest to remain in his parish while the mission is in progress, in order to help the missionary and also to do the follow-up work. It was agreed that it would be decidedly better to have an outsider conduct the mission in the parish. This would mean, however, that only a limited number of such missions could be held throughout the country, as there are not many men trained to conduct them or able to leave their own work to do this particular work. It was suggested that it would be valuable to have a series of conferences early in the fall for parochial clergy on the subject of "How to Conduct a Mission." Father Officer was asked to ascertain if it would be possible for him to take charge of such a class in New York City. It was agreed that undoubtedly the best center for such a mission in Boston would be the Cathedral; in Baltimore, St. Paul's Church; and in New Jersey some parish in Newark. It was also thought probable that it might be possible to work up an interest in such a social mission in smaller districts.

Father Officer stated that he is to conduct a mission during Advent in Grace Church, Providence, and that he would gladly have the last two weeks devoted to this particular theme.

It was pointed out that it would be a mistake to have too many services in connection with the mission; that it would be well, however, to conduct a children's mission simultaneously with the main mission, which should be planned in quite a distinct way, the children's mission to take place in the afternoon after school; services for the main mission to be held usually in the evening.

The sense of the meeting was that the character of the mission should be dominated by simplicity and informality in general, the preaching of a sermon and the singing of hymns to be followed by direct instruction as a sequence to the sermon. The missionary's time should be devoted during the day to conferences and appointments with members of the congregation.

ST. MARTHA'S HOUSE

There are no big items to record concerning St. Martha's House, Philadelphia, but plenty of interesting things of more importance to the people of the neighborhood than to readers of THE LIVING CHURCH. Deaconess Colesberry attended the Settlement Conference in Baltimore recently and found that settlements, laying aside their usual avoidance of giving material relief, had opened work rooms to keep their neighbors from despair. (They are all now pledged to find out the causes of unemployment and remedies.) St. Martha's, too, gave out sewing quietly; sent milk to the terribly undernourished children, through the nurse and the doctor in the dispensary; sold coal that was given at nominal prices, set people up in little businesses, etc. It is an interesting fact that the Church and St. Martha's, in spite of great prejudice against Christians in that neighborhood, could hold their own so well this winter. It is hardly ever known that Jews would meet in a parish building, yet one-third of St. Martha's kindergarten is Jewish, all the Scouts are, and certain girls in the guilds, many children in the sewing classes as well as in the saving fund and story hour patrons; likewise patients in the dispensary. The Jewish children who come to the library were

fairly persecuted by some zealous Russian Jewish boys and girls, who being older were told to spy. Italians are coming in now and soon they will be in all departments of the work. The mothers' club of Christian women numbers 150, with a long waiting list, and the Christian children number hundreds. "So," as the deaconess puts it, "we are not losing opportunity as a Church settlement yet—nor ever will, in my opinion."

RECENT CONFERENCES

It is becoming increasingly difficult to report conferences, especially big conferences like the Forty-second National Conference of Charities and Corrections, mainly because the interests covered are so great and the number of sessions so numerous that even the *Survey*, which is specially devoted to charities and corrections, is able to give only a general account. In connection with the Baltimore conference, which was presided over by Mrs. Mary Wilcox Glenn, the wife of John M. Glenn, of our own Social Service Commission, there were conferences of Jewish and Roman Catholic social service commissions, charity officials, probation officers, remedial loan experts, settlement workers, not to mention those who came under the general category of philanthropists and charity specialists.

The Southern Sociological Congress which was held a little earlier at Houston, Texas, was an equally interesting and helpful gathering. The programme was devoted to the problems of health and I understand that next year this will also be the topic for consideration, and so on for several years until the definite impression along these lines is created. This seems to be a very wise policy, the working out of which will be watched with keen and sympathetic interest.

"UNCLE SAM'S PROBLEM"

Here is the way the Committee on Immigrants puts "Uncle Sam's Problem," as the Committee calls it:

More than 13,000,000 immigrants in the United States.

What can we do to help them become *Americans first*?

We must give them more than citizenship.

We must do something as a nation to make them feel *at home*—feel that their interests and their affections are deeply rooted in America.

Under the head of "What Shall the Answer Be?" the Committee says:

We must do something to make them feel that they are part of, and have a share in, American institutions.

We must do something to give them, in a measure at least, the national consciousness which is the inheritance of the native-born American.

We must do something that will make them one of us—Americans at home.

THE JOINT BOARD of Sanitary Control in the cloak, suit, skirt, dress, and waist industries of New York is progressing in a most encouraging way. From the bulletins one learns that the work of the board during the past two years has been greatly extended, mainly in the direction of fire drill, medical and nursing lines. The fire drill service at present covers nearly 400 shops wherein the drill masters give monthly drills which have proved themselves to be good antidotes against panic.

THE LOS ANGELES diocesan Social Service Commission devoted the bulk of its activities during the past year to child labor, jail reform, and red light abatement.

A WOMAN has been elected to the Los Angeles council. It is claimed that she is the first woman to be elected to such a place in a city the size of Los Angeles.

A CENTRAL police station for women in Buffalo is being urged by the New York state prison commission.



CORRESPONDENCE

All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE LABORER IN THE HARVEST OF SOULS

To the Editor of *The Living Church*:

THE Rev. A. P. Wilson, in his letter to *THE LIVING CHURCH* on "Nation-wide Preaching Mission," strikes the proper chord in asking for personal work, sermons preached, and prayers offered "with the intention that young men may be influenced to answer the call of the Holy Spirit into the sacred ministry."

"Pray ye therefore the Lord of the harvest that He will thrust forth laborers into His Harvest," and "Lift up your eyes and look on the fields; for they are white already to harvest," are the words of our Lord and are understood by every country parson and his flock, but they also read in Holy Writ: "He that gathered receiveth wages," and "The laborer is worthy of his hire."

When the Church at large uses a reasonable amount of business common sense, and the man higher up ceases to criticise the brother in the humbler field, there will be decent livings provided for the clergy. Our non-parochial lists will almost vanish away, and vacancies, whether in old or new parishes, be a thing of the past. Starvation wages, absurd pension schemes, and classism can never add to the ranks of the laborers in the fields.

Let us thank God for the many laborers who, without thought of wages, do reap and bring into the great granary, the Church, the rich harvest of souls. Poverty, hunger, criticism, loneliness, may have been theirs on earth, but at the Great Harvest Home when they bring in their sheaves surely the Lord of the Harvest's reward is sufficient: "Well done, good and faithful servants; enter into the joy of your Lord."

JOHN W. MILBOURNE.

Crisfield, Md., June 28th.

CHARITY OF EXPRESSION

To the Editor of *The Living Church*:

IT is from me to say that any Christian land is "without true religion." But while we should be careful not to speak uncharitably of our Roman Catholic brethren, is it not right to refrain also from contemptuous words about our Protestant friends? I cannot see that it is worse to say that South America is without true religion than to characterize Protestants as "heretics and schismatics," as did Mr. Baker in a recent issue of *THE LIVING CHURCH*. He also said the Board of Missions cannot, by failing to maintain the faith of the Church, "persuade Protestants." And yet Mr. Baker apparently hopes to persuade them by publicly deploring the suggestion that we Churchmen should "meet on equal terms" members of the "Baptist Society" and the "Methodist Society." He also tells us that "it is most humiliating to have such incidents constantly occurring"—i.e., conferences with the Protestant "heretics and schismatics." All of which views, Mr. Baker tells us, he expresses "in all humility." It is a type of humility which, I regret to say, has been far too common in our branch of the Church, but I have supposed it was nearly extinct to-day. I wonder what words Mr. Baker would use in characterizing Protestants, if some day he should not be in an humble mood.

I doubt not he speaks in his letter of Protestant organizations, not individuals. Nevertheless, let me relate a "humiliating incident." In a town of this diocese of Newark, Methodists, Baptists, Congregationalists, and Presbyterians decided last winter to hold union Lenten services once a week, and they invited the Episcopal churches to join them. One rector appointed two or three laymen to serve on the committee of arrangements, and they met with the Protestant laymen of the same committee. Devotional meetings were held by the committee for two or three weeks by way of preparation for their work. Finally, the Churchmen on the committee returned to their rector and said: "We can't serve on that committee. The proposed union services are good, but we are not good enough to be associated with the other members of the committee. Their zeal and piety make us ashamed."

Association between Churchmen and Protestants, Mr. Baker says, is humiliating. It is sometimes; the Churchmen of the town I refer to found it to be so.

G. W. THORNE.

Newark, N. J., June 28th.

THE CHRISTIAN RELIGION

To the Editor of *The Living Church*:

IT would be a great misfortune if our Board of Missions should be in any way, inadvertently, supposedly, or even by false rumor, committed to any such proposition as that the Christian religion is not to be found in the Roman Church. That any of the officers

of the Board believe anything of the sort should be incredible on any evidence short of the direct testimony of the person concerned. The possibility of any Christian anywhere believing it can only rest, I think, on confusion of thought that fails to distinguish between religion itself and certain things that more or less inevitably are connected with it.

Religion, in its only proper sense, is a conscious personal relation to a personal God. The Christian religion is a conscious personal relation to God as the Universal Father, to Jesus Christ as His supreme manifestation and interpreter, and to that Spirit of God by which he manifests Himself to the human soul, a consciousness which moreover is not merely individual and exclusive, but common to the whole body of the followers of Christ.

Theology, which is the philosophy of religion, and ecclesiology, which has to do with the principles of organization of the body, however important and even necessary these may be, are not religion. One may be an expert and enthusiastic theologian or ecclesiologist, and have no religion at all. And on the other hand, a man's theology may be atrociously bad, and his ecclesiology wholly absurd, while he himself is a Christian of a very high type, and a faithful and useful member of the Body of Christ.

What we need just now is to keep our heads cool and our hearts warm. Anti-Protestant heat that obscures our vision of the Christian religion in Protestants is as harmful as anti-Roman heat that blinds us to the Christian religion in Romanists. "Little children" in the family of Jesus Christ, let us "love one another." And that we may love, let us be quick to see the good in one another, and slow to see the evil.

Ashland, N. H., July 1, 1915.

THEODOSIUS S. TYNG.

BIOGRAPHY OF FATHER MATURIN

To the Editor of *The Living Church*:

DR. WILFRID WARD has been requested by the surviving relatives of the late Father Maturin to edit the writings and correspondence of the dead priest. As Father Maturin numbered many American Anglicans among his intimate friends, may I appeal to them to send to Dr. Ward such letters as may, in their judgment, be suitable for the purposes of his book? Dr. Ward will return all correspondence sent him. His address is: 37 Belgrave Road, London.

Office of *The Catholic Citizen*,
Milwaukee, July 2nd.

Yours truly,
SCANNELL O'NEILL.

A NOTE

To the Editor of *The Living Church*:

I WILLINGLY concede to Mr. Hall the privilege of the last word; only, I am bound to protest that I have been a "hyphenate" (not a German) these twenty years last past. Considering the prominence of his New York namesake, Dr. Thomas C. Hall, my Philadelphia censor should have been above the naïveté of identifying every sympathizer of the Teutonic cause with Germany.

Sincerely yours,

Chilton, Wis., July 2, 1915.

DR. A. A. MUELLER.

THE BLIND

The gentle blind folk—these are they
Who look on God's face every day;
Who hear Him calling through the rain,
And tapping at the window pane;
Who see His shadow on the grass,
As other human creatures pass.

The groping blind folk—say not so:
Wherever they elect to go,
An angel leads them by the hand,
Whom they perceive and understand;
And up the steep we dare not climb
They mount with confidence sublime.

The wretched blind folk—nay, they dwell
On rarer heights than tongue can tell:
With seraph wings about them drawn,
Like waxen buds that burst at dawn;
That in this dark world may be grown
A small, bright heaven of their own.

LILLA B. N. WESTON.



LITERARY

THEOLOGY

The Preparation for the Passion. A Study of the Incarnation and Virgin Birth of Our Lord, and of His Life from Bethlehem to Cana of Galilee. By the Rev. James S. Stone, D.D., rector of St. James' Church, Chicago. Published by Longmans, Green, & Co. Price \$2.00.

The Apprehension of God, The Personality of Christ, The Incarnation, The Sinlessness of Christ, The Immaculate Conception of the Virgin Mary, The Virgin Birth, Pagan Myths, and the prophecy of Isaiah 7: 14, are some of the subjects here discussed, theologically, in a way which raises memories of Judicious Hooker, by one whose extensive reading has made him acquainted with the latest theories of modern scholars.

Of the sinlessness of our Blessed Lord Dr. Stone writes: "He could not sin, any more than at the same time light can be darkness, or life death. Contact with evil could not affect Him. He remained as untouched by wrong as the sun is untouched by the miasma of the swamp. His sinlessness comes not from miracle, though to us it seems miraculous, but it is a quality of His being, natural and necessary, and like the incarnation it transcends all other human experience." The exposition of the Immanuel prophecy in Isaiah is one of the clearest and best passages in the book. Most of us will agree with Dr. Stone in his conclusion, "The evangelical writers fitted their conception of events and persons to Old Testament utterances, as, for instance, here St. Matthew believed that Christ was born of a virgin-mother, ergo, this passage in Isaiah applied to Him; the fact of the birth remains, but the *ergo* does not follow."

The last two hundred pages of the book are devoted to notes and expositions of the narrative of the Nativity. It is as Churchly and devotional as Isaac Williams' Commentary and shows even to a greater degree than the first part of the book the extensive reading and up-to-date scholarship of the author—even Schweitzer's strange hint that our Blessed Lord was a paranoiac is not overlooked. It contains many Buddhist legends, Rabbinical fables, and Apocryphal stories, said to be similar to Gospel stories, and shows how unlike the Gospel narrative they really are and how unlikely and altogether improbable is the theory that such tales were the foundation of the Birth story of our Lord.

The book is evidently intended for those who believe in the Incarnation and Virgin Birth of our Blessed Lord; it is not merely to state the doctrinal and historical grounds upon which that faith rests but also to set forth the wonders, the charms, and the joys of the Christmas story, and it ends, "We may illustrate, but we cannot unfold or clear up the mysteries involved. We believe, but as yet we cannot know. . . . Again and again reason fails; not that it discovers truths that are contrary to itself, but truths that are beyond its powers. The facts are evident enough but the secrets of the facts remain hidden. . . . So when the mind can no longer advance into the mystery of Christ, the heart still lays its love at His feet and worships Him as Lord."

The book is not divided into chapters, but the table of contents contains the chief topics discussed; there is no index, but notes on the margins enable one with ease to find a subject and also supply references to other books.

The One Christ: An Enquiry into the Manner of the Incarnation. By Fränk Weston, D.D., Bishop of Zanzibar. New and Revised Edition. London, New York, etc.: Longmans, Green, & Co., 1914. Price \$1.75 net.

This book is well known in its former edition, and in that edition was reviewed in these columns. It does not, therefore, call for extended notice. In the new edition the concluding chapter on Personality has been omitted, and a new chapter on our Lord's Human Soul has been substituted for the original chapter on His Consciousness. Various passages and phrases that have, he says, "misled some readers and critics," have been altered.

That the author, unlike many recent writers, seeks to preserve the traditional faith in our Lord's full Godhead is to be acknowledged most thankfully. But he has accepted a postulate which drives him into various unnecessary difficulties. This postulate is that our Lord's divine powers must have been somewhat restrained in exercise during His earthly life, if the limitations of His human consciousness were not to be obliterated. He has not remembered that the mode of divine action is impervious to human scrutiny. God does not psychologize, and our Lord's omniscience in the Godhead could not, from the nature of things, have invaded His human consciousness as a disturbing factor. The twofold operations of Christ do not have to take turns in order to avoid mutual interference.

He tortures language in trying to distinguish between our

Lord's eternal Ego and His Ego as limited by the Incarnation, exploiting once more, apparently, the two-life-centres theory of Dr. Martensen. This theory is really Nestorian in logic. If our Lord was one in Person, He could have had but one Ego and one centre of His operations, whether divine or human.

He also falls into the mistake of supposing that the external limitations of effects willed by God are limitations or restraints of His power. Surely, if to will determinate effects is to restrain power—and determinate effects are finite—we are driven to the remarkable conclusion that almightiness and cohering purpose are mutually inconsistent. That the eternal Logos should have become the personal subject of a genuinely human life is not a limitation of His power, but is a demonstration of its resourceful adaptability. F. J. H.

Encyclopædia of Religion and Ethics. Edited by James Hastings, with the assistance of John A. Silbie, M.A., D.D., and Louis H. Gray, M.A., Ph.D. Volume VII. Hymns-Liberty. New York: Charles Scribner's Sons, 1915.

Each succeeding volume of this great work increases our wonder at the triumph of editorship which the whole represents. Such a series of scholarly monographs, for such is the nature of many of the articles, has, we believe, never before been brought together in the sphere of learning which the title of the work describes. Students in comparative religion especially will find that the work does duty for a large working library. But the clergy in general should procure it.

The opening series of articles in this volume, under the caption "Hymns," deals not only with Christian hymnology but with that of all the chief religions of the world. Similar series—that is, covering various religions, are found under the headings of "Incarnation" and other central subjects. The article on "Jesus Christ," by W. Douglas Mackenzie, is both constructive and historical. It needs discriminating study, but is exceedingly valuable. The articles on "Law" are also important. But no idea can be gained of the wealth of material made available in these volumes except by personal study of them. F. J. H.

FICTION

The Archbishop's Test. By E. M. Green. New York: E. P. Dutton & Co., 1915.

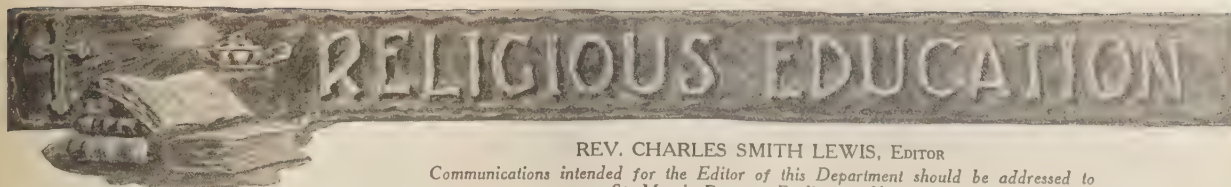
This is a readable story, designed to show what would be the effect of abandoning all the organized machinery which now consumes the energies of our clergy and more faithful laity, and of substituting a full carrying out of the provisions and requirements of the Prayer Book.

The story will appeal powerfully to many, and its moral is sorely needed to-day. The Church's workers are badgered and exhausted by labors which serve no purpose except to fool people into thinking that they are serving the Lord, when they are only agitating themselves and others, and are driving real religion into hiding places. The so-called institutional church is too often the substitute for religion instead of its handmaid. We have too many societies, and their claims upon our attention and support are in danger of becoming a serious hindrance to the Church's proper work. F. J. H.

Arthur Norris, or a Modern Knight. By Leigh North, author of *Allendale's Choice*, etc. Milwaukee: The Young Churchman Co. Price \$1.00; by mail \$1.07.

Joyous of heart and brave of soul is Arthur Norris, a manly boy of healthy activity; he is like a young, modern follower of St. Francis who, by nature and by second nature, i.e., the gift of God accepted and used, finds true happiness in making others happy in a good way. In the first chapter of his story, the school-boy leaps into a storm-swollen river and barely wins through the rushing tide to the rescue of a reckless mate.

"Lithe as a panther, the best of pitchers, swiftest of runners, welcomed in the baseball team as the one sure to put it into its best shape," and ready for thrilling encounters with dangerous beasts and dangerous men, this "modern knight" is a real boy's boy. And, with that comrade-like chivalry which women and girls like, he delights his old aunts, young teachers, and friends, and his loyal, brave, cheerful, helpful Lucy, whose winsome picture is the frontispiece of the book, and who, after various exciting adventures shared with Arthur, goes as his wife, with light-hearted courage and eager readiness for the service of God, to a missionary life in China, aflame on their arrival with the terrors of the Boxer Rebellion. S. A. R.



REV. CHARLES SMITH LEWIS, EDITOR

Communications intended for the Editor of this Department should be addressed to
St. Mary's Rectory, Burlington, N. J.

TO make the children of the school increasingly conscious of their relationship to Jesus Christ in and through the sacraments; to study the Old Testament as being in itself, rather than in its original sources, the record of God's revelation; these two principles of religious training in our Sunday schools we have already dwelt upon. There is another which we believe is quite as important. The child is a recipient of revelation, rather than a human person striving upward toward the truth. Our task in his religious training is not so much to lead him into truth, to guide him to meet the requirement of his developing nature, as it is to bring to these requirements that revelation of God by which alone he can come to perfect development.

It is sometimes said that we should be most interested in and eager about what a developing child wants. His soul cries out for the answer to definite problems. He wants to know. He is constantly stretching upward, religiously, and our aim should be to guide that upward reaching, from the starting point of his desire. It is in this last phrase that we see the particular issue. The child wants and we start with his want and try to satisfy it as we unfold the truth which has been recorded. In a partial sense this is proper and right. But it is only in a restricted sense. The child wants, but he also needs, and very often what he needs is not what he wants.

Leave the field of religious training for a moment and turn to physical. Who of us does not recall the days when what we needed—whether this was some hard task to be done, or some harder medicine to be taken—was anything but what we wanted? In school days, did not most of us older ones want very different lessons from what we needed? Is it not true all through life that want and need are not by any means the same?

So it is in matters religious. We may be interested in certain problems of life; we may want to know the what and why and how. Children, like their elders, are not unlike the woman of Samaria who tried to avoid knowing what she needed in an effort to find out what she wanted. The satisfaction of the growing desires of the soul to be right must presuppose that the soul is of itself clear-visioned as to truth. And we "who were born in sin"—to go no further with the quotation—cannot assume that the satisfaction of our soul's desires and the solution of our soul's longings or even its wants is what is best for us in and of itself.

Granted for a moment that to some degree at any rate the child is "reproducing the race," still less is this true. For again and again it must be said that the child is born into a Christian age, and by his baptism is set forth in Christian environments and at that stage of the Church's history that marks a progress in development. What a child needs is to be taught the revelation of truth; and this, whether it applies to conduct or to the knowledge that must lie behind conduct. What we must be striving for is to bring the child into relation with that revelation so that by means of it he may be led to right living and right thinking as to God. What a child needs is not guidance in striving upward but the revelation of God by which he can be carried upward through coöperating with God's grace. He is to be led into truth, not by the path of experiment but by the way of revelation; not by the process of reaching upward out of his soul's need but through the reaching down of God to draw him up. It is this side of the truth of training which we believe is the standpoint of the Catholic Church.

We might put the three principles which we have tried to bring forward in this summary form: The Old Testament as the record of God's revelation of Himself to men in the ages before Christ; Jesus Christ as the personal revelation of God to men, through personal membership with whom we have life; and the application of the revelation as by it God reaches down to us to-day through the sacraments. Underneath it all is the great central truth of God's love that "stoops to our lost condition that man might live above."

number of *Religious Education*. The first is an article by Professor Rauschenbusch on The Rights of the Child in the Community. It is one of the most readable and interesting essays on this much discussed subject that have come to our knowledge. Its point of departure is that the child is a community possession whose parents are the "custodians of one of the crown jewels in the community." He insists very strongly not only upon the usual "rights," to be well born and to life and happiness and the rest, but he develops most interestingly, at such a time as this beginning of vacations, the thesis: "The child has a right to some fun for which it does not have to pay a nickel." Sewage-free rivers in which they can swim; roadside fruit trees whose fruit is common property—not old runts escaped from some old orchard, but good trees planted for this very purpose; park lakes stocked with "perch, rock-bass, and bull heads" for the angler who is not yet sixteen years old; these things picture a playtime for children that is almost utopian. We cheerfully re-echo his words: "If the community is so bent on making profits that it turns all of God's earth into private property enclosures and posts the sign 'No admittance except on business' as the first law in the civic decalogue, then I will join a revolution of the children and toot a fish horn in a riot."

A second article on The Right of the Child to Education has in it two sentences which we quote with pleasure. "Religion has a cognitive content; there is no way of escaping that. The cognitive content is not the central and essential thing in it; but without some definite intellectual conception of religious realities it is not possible to go far in the development of religious life." This is good; the impossibility of real development of religious life without clear knowledge of what the truth is. And then this other sentence strikes deeply against the popular fallacy concerning religious instruction in schools:

"The fundamental question of our intellectual life as it relates to religion is this: Is the central and essential principle of this universe personality, or rigid, inflexible, impersonal law? No education can avoid this issue; it must tend to form in the minds of the young one or the other of these conceptions of the world, whether purposely or not. Is there in the heart of the universe a Moral Will or a non-moral force which works by fixed law? Neither teacher nor text book may definitely raise this question or attempt to answer it; but just so far as they succeed in forming the youthful mind will they leave in it a presumption in favor of one or other of these hypotheses. The one is the intellectual basis for a religious life; the other renders a religious life practically impossible until it is rooted out of the mind, which is often difficult to do, so persistent are early impressions. But that is not all: it blights one's ethical ideals. It is about as impossible for the ethical ideals of Christianity to flourish in a mind prepossessed with this conception of the world as it is for a rose to bloom on an iceberg.

"It is vain to meet this contention with the plea for liberty of thought and teaching. Is it liberty for the machinery of the state to be used as an agency for promoting a mechanical and non-moral view of the world? As a matter of fact it does not tend toward the maintenance and appreciation of liberty of any kind. The inculcation of this view by the state is a most serious infringement of the principle of religious liberty and digs the foundation from our civil liberty. As citizens we should always and everywhere be on guard against it, and by the development of a healthy and compelling public opinion make it impossible for the public school to be used as an agency for the inculcation of this view."

Dr. Gardner, who is one of the professors of the Southern Baptist Theological Seminary, has struck a note that should be repeated throughout the length and breadth of the land. It is a shame that Christian men should have been content to be bulldozed by this cry of liberty, and allow their children to be taught such a view of the world and of human society as has in countless cases made shipwreck of their faith in God as their Lord and Saviour. It is, we trust, the beginning of a better day when such things as the Gary plan and the Lakewood (Ohio) plan and the Texas plan and the rest are making it possible that children should be given some chance to learn in connection with, though independently of, their school work, the great truths of religion. We shall return to this another time.

THE PRINCIPAL of St. Christopher's College, Black Heath, has set a mark of efficiency which we should be glad to see others follow in his text books for Sunday Schools. His volume on *The Prayer Book in the Church*, which is one of the London Diocesan Manuals, is too well known to need more than a passing reference. We reviewed some time ago an earlier volume, *Lessons on the Ten Commandments*. We welcome this third volume, *Lessons on the Christian's Responsibilities and Means of Grace. A Course of Lessons on the Sacramental Teaching of the Church Catechism*; by the Rev. W. Hume Campbell, M.A., Principal of St. Christopher's College, Black Heath, S. E. For Scholars aged 13-14. Longmans, Green, & Co., London and New York, 1914. Price 50 cents net. Mr. Campbell in preparing a book that shall serve as the last of a series of the Catechism has succeeded most admirably. The lessons are well presented, well balanced, and definite in their teaching. They form a course which would serve most admirably as a text book for the eighth grade or for the first year of high school; the method is better suited to the former. We have not hitherto seen so admirably worked out a book on this most important subject.

A UNITED OFFERING MILE-STONE

By MRS. MALLORY TAYLOR,

Custodian of the United Offering, Diocese of Atlanta

EXACTLY one-half of the time has elapsed between the Triennial of 1913 and that of 1916. We glance—as individuals and parishes—over the eighteen months past, and see—what? Do the figures look as if any noticeable self-denial has been practised?

Do we see anything—except in size—that reminds us of the widow's mite? She cast in *all* that she had.

Do you realize what the loss has been to the United Offering through your negligence and possibly your parsimony and selfishness? This trio is unfortunately often found pulling together in Church work, but never under these names. The excuse generally given now, by communities, parishes, and people, is "The War." It sounds plausible, but it is not entirely convincing even to our ears; and do we forget that in the end our excuses must be made to God?

We know that this life is but an education for the life hereafter. The United Offering is one of the greatest means of education for that life within the reach of Churchwomen. Are we so little in earnest that we will let our chances and possibilities slip by and so have nothing to offer in 1916 but our belated repentance for opportunities neglected and forever gone?

Is the lesson too hard?

What does the parent say to the child who complains: "The lesson is too hard; I will learn what I can without much trouble and leave the rest undone"? Let us arise and go to our Father and, confessing our shortcomings, thank Him that we have yet another eighteen months in which to overcome our personal or parochial selfishness and increase the offering to some proportion of what it should be. So little is required by the United Offering, it seems as unnecessary as it is sad that even less should ever be given.

The amount we ought to place on the altar at the next Triennial can only be raised now by acute self-denial. It will not be enough for you or the fund, to give only what "comes handy." To wait until the year and a half has passed, and then in desperation pull out a dollar, will not help yourself nor the offering, as it should. A dollar a year is less than a weekly two cent postage stamp. From your end of the line, perhaps, the dollar looms very large, but from the other end, whether viewed by the heathen women with none of the comforts of the love of Christ, or by our dear Lord Himself, it must look pitifully small and inadequate. Suppose we try in the future to look at it from the "other end." Let us "love in deed" as well as in tongue.

Divide what you gave last year by the number of weeks you were collecting it. Does the amount satisfy you?

You, a Christian woman!

Can you, on your knees, present it to God for His work, and tell Him you have done what you could?

Can you not place ten cents weekly in the mite box, without denying yourself overmuch? You will have seven days each week in which to collect it. Do not put this matter off. Start right now. "The present moment is our ain, the next we never saw."

Will you not also work with others to encourage them to speak and work for the Offering? You, who leave home during the hot weather, will you not make it the topic of conversation at least once, albeit among strangers? Or are you among the number who leave their Church, with its principles and work,

at home, when God gives them the money to fare forth to a cooler, pleasanter region during the summer?

And you, who are not so fortunate and have to remain at home, you can also help the offering by writing about it, to at least one friend or acquaintance. Perhaps you could suggest her opportunity to someone who is going to take a vacation and meet strangers. We are very apt to act as if the hot weather cancels all Church obligations. Have you ever found anything in the Bible or the Prayer Book that suggests that we shall not have to give an account of the deeds done in the body as well in summer as in winter? Are there not often more temptations to fight from June to September than in all the other nine months? Temptations in both the sins of omission and commission? Why are we so ashamed and half-hearted in speaking of the things pertaining to the Kingdom of Heaven, and yet our tongues wag easily and happily over a morsel of gossip, whether of public or of private character? Is that the "charity which rejoiceth not in iniquity but rejoiceth in the truth"?

Let us then, as Churchwomen, take a fresh start, and do everything in our power by thought, word, and deed, by prayer and action, to increase notably the United Offering at the Triennial of 1916, so that we can not only keep all our U. O. missionaries in the field but send more to answer the ever lengthening call.

I am constrained to add a few lines by Archbishop Alexander:

"If I have eaten my morsel alone,—

The patriarch spake in scorn;
What would he think of the Church, were he shown
Heathendom, huge, forlorn,
Godless, Christless, with soul unfed:
While the Church's ailment is fulness of bread,
Eating her morsel alone?

"I am debtor alike to the Jew and the Greek,"

The mighty Apostle cried,
Traversing continents, souls to seek
For the love of the Crucified;
Centuries, centuries since have sped;
Millions are famishing; we have bread;
But we eat our morsel alone.

"Ever of them who have largest dower
Shall Heaven require the more;
Ours is affluence, knowledge, power;
Ocean, from shore to shore;
And East and West in our ears have said,
Give us, give us our living Bread;
Yet we eat our morsel alone.

"Freely as ye have received, freely give,"
He bade who hath given us all;
How can the soul in us longer live,
Deaf to their starving call
For whom the blood of our Lord was shed
And His body broken to give them bread—
If we eat our morsel alone?"

COME, PROMISED TIME!

Come, promised time, when Peace at last shall reign!
With breaking hearts we count the wounded, slain.
"Is there no hope?" in bitterness we cry,
The war continues, thousands suffer, die.

Come, promised time, when Peace at last shall reign!
Shall all the work of centuries be vain?
Has life become a madman's frenzied dream,
As human blood is flowing in a stream?

Come, promised time, when Peace at last shall reign!
To this dark age shall cling a crimson stain.
O precious lives! we cannot save you now,
Though crushed by grief our hearts in anguish bow.

Come, promised time, when Peace at last shall reign!
We soon will triumph over sin and pain.
When rich and poor alike shall brothers be,
All nations find a greater liberty.

Come, promised time, when Peace at last shall reign!
Some vestige of the past may still remain.
Fresh hopes are springing from the blood-stained earth,
Come, promised time, the age of a new birth!

MARTHA A. KIDDER,

Regent of Tennent Chapter, Daughters of the American Revolution.
Asbury Park, N. J.

KNOWLEDGE is a call to action; an insight into the way of perfection is a call to perfection.—*Newman*.

PRAISE

I will sing of the Lord, for He graciously heard,
When in trouble I sought Him, my suppliant word;
My diseases He healed, He dispelled all my fears,
He relieved my distresses, He dried all my tears.

When men wistfully look for the glory divine,
With that glory illumined their faces shall shine;
They are shielded from danger and sheltered from shame,
Who have hope in His mercy and honor His name.

As they scan for their prey the void reaches of sky,
The fierce eagles scream loud from their eyrie on high;
The young lions are lissome, and crafty, and fleet,
Yet they oft range the desert in vain for their meat:

But, though herds may diminish and flocks may decay,
Though the vine, fig, and olive may wither away,
Though the fields be drought-stricken or wasted by flood,
They who wait on the Lord shall lack naught that is good.

Around those who fear Him camp His legions of light—
Their unsleeping defenders—by day and by night;
And, though many afflictions the righteous befall,
He shall be brought unharmed from the midst of them all.

By his own evil deed shall the ill-doer be slain,
And of him no remembrance on earth shall remain;
But the just with the forces of life is allied,
He is blessed in his deed, and his name shall abide.

So the mercy which God hath abundantly shown,
As is meet, I will make as abundantly known;
O ye humble and holy, with me bless His name,
In His greatness exult we, and publish His fame.

JOHN POWER.

"SHIPS OF THE UNITED STATES NAVY AND THEIR SPONSORS"

BY ALICE CRARY SUTCLIFFE

ON June 19th the giant super-dreadnaught *Arizona* slipped gracefully into the waters of the New York Navy Yard while 75,000 persons by presence and by cheer attested their interest in Uncle Sam's Navy.

To Church people the ceremony had special significance, for prominent in the procession of notables ascending the flag-draped grand-stand was Bishop Atwood of Arizona, in full vestments, accompanied by his so-called "chaplain," Frederick Atkins, Esqr., warden of St. Luke's Church, Beacon, New York. A hush fell over the great assembly, the marine bands were stilled; with hats removed and bowed heads the executives, guests of honor, and naval officers—a brilliant throng—listened to the Bishop's prayer that the *Arizona* might prove "an honor to the Navy and a protection to Americans, including those who travel on the high sea." The Lord's Prayer was said in unison by those near enough to follow the Bishop's words, prior to the momentous splash as two heribbioned bottles emptied their contents upon the prow of the great ship; one bottle held water from the Roosevelt Dam, Arizona, the other, American champagne, to appease the desire of the superstitious men of the sea.

To the Society of Sponsors of the United States Navy, whose youngest member in term of election is Miss Esther Ross, of Prescott, sponsor for the *Arizona*, are due the thanks of Church people for the restoration of Divine invocation at the launching of American Naval ships, for it is a regretted fact that during the interval of years from 1843 to 1914 no religious ceremony accompanied the rite. The *Oklahoma* in 1914, and the *Pennsylvania* and *Arizona* of this year have severally moved to their destiny with human prayer for divine blessing; in each case the officiant used all or a part of the prayer offered at the launching of the *Princeton* in 1843:

"O Eternal God, Creator of the Universe and Governor of Nations, most heartily we beseech Thee with Thy favor to behold and bless Thy servant, the President of the United States, and all officers of our government; and so replenish them with the grace of Thy Holy Spirit that they may always incline to Thy will and walk in Thy way. Bless the Governors of the several states and all who are in authority over us; give them grace to execute justice and maintain truth, that peace and happiness, religion and piety, may be established among us for all generations.

"May the vessels of our Navy be guarded by Thy gracious Providence and care. May they not bear the sword in vain, but as the minister of God be a terror to those who do evil and a defense to those who do well.

"Graciously bless the officers and men of our Navy. May love of country be engraven on their hearts, and may their adventurous spirits and severe toils be duly appreciated by a grateful nation;

may their lives be precious in Thy sight, and, if ever our ships of war should be engaged in battle, grant that their struggles may be only under an enforced necessity for the defense of what is right.

"Bless all nations and kindreds on the face of the earth, and hasten the time when the principle of holiness shall so prevail that none shall wage war any more for the purpose of aggression, and none shall need it as a means of defense.

"All of which blessings we ask through the merits of Jesus Christ our Lord. Amen."

The Society of Sponsors of the United States Navy, now numbering over one hundred members, grows in ratio to our Navy, for the launching of every ship makes eligible an applicant. Founded on patriotic principles, its roster reveals names identified with American history for centuries through the deeds of distinguished early patriots. Honorary members include the Secretary of the Navy, Admiral George Dewey, Rear Admirals Sigsbee and Wainwright, and Chaplain George Livingston Bayard.

To the president and secretary of the society, Anne Martin Hall, wife of Admiral Hall, U. S. N., and Edith Benham, daughter of the late Rear Admiral Benham, are due the thanks of historians for their joint labor of love in the production of a notable volume, *Ships of the United States and their Sponsors*.^{*} Published in limited edition, the work will go down into history as an authentic record of ceremonial launchings in many lands, including a detailed list of American fighting ships of every class. From time immemorial special observances have marked the launching of ships. Heathens held human sacrifice; idol worshippers endeavored to propitiate their gods; the Chinese sought favor from the Dragon's mother, the goddess Loong Moo; the fleets of Tyre, the galleys of Rome, all had quaint forms of blessing. Russian ships of this day are gone over by priests of the Greek Church; "the service includes the blessing of the ship in detail. The officiating priests and the attendant acolytes and choristers march through all the decks burning incense, carrying lighted candles, and sprinkling the craft everywhere with holy water, all the while prayers are read and chants are sung." Those who desire a comprehensive knowledge of naval affairs will do well to acquire this compendium of marine data, gathered by the patriotic compilers with painstaking care from sources frequently inaccessible. There is a labor of love, as all profits from the sale of the volume are devoted to the philanthropic fund of the society which provides education for orphan children of naval parentage.

^{*} To be obtained from Mrs. Reynold T. Hall, The Drexel, Overbrook Ave., Philadelphia. Price \$5.00.

THE USE OF THE LITANY

[FROM THE CONVENTION ADDRESS OF THE
BISHOP OF MARQUETTE]

I DO not hear the litany very often. If ever the intensity of its supplications was needed it is now in these perplexing days. I have no doubt that a deep secret underlying every case of poor attendance at services is that our people do not understand that prayer is their and your business, your chief business. The intercessory priesthood of the laity has to be exalted. And we of the clergy must lead the way back by means of the Church's own order of prayers. We must not test our duty by what the people will support us in. And often the people are supporting us though we do not know it, by joining secretly in the prayers which are going on in Holy Day or Station Day services, though the priest may fancy himself alone.

THE EVERLASTING HILLS

"I will lift up mine eyes unto the hills, from whence cometh my help"
(Psalm 121:1).

I lift mine eyes unto the hills
In youth's fair, promise time,
When opening buds and trickling rills
Seem with my mood to rhyme.

I lift mine eyes unto the hills
In manhood's glowing prime,
Each ripened tint Spring's promise fills,
Rings in my heart a chime.

I lift mine eyes unto the hills
With age's anxious quest,
Pure, placid peaks, your silence stills
My troubled heart to rest.

I. E. C.

Church Kalendar



July 1--Thursday
 4--Fifth Sunday after Trinity.
 11--Sixth Sunday after Trinity.
 18--Seventh Sunday after Trinity.
 25--Eighth Sunday after Trinity. St. James.
 31--Saturday.

KALENDAR OF COMING EVENTS

Aug. 6--Philippine Dist. Conv.
 19--Primary Synod Eighth Province. St. Paul's Church, Oakland, Calif.

MISSIONARIES AVAILABLE FOR APPOINTMENT

CHINA
 Rev. Arthur M. Sherman.

HANKOW
 Miss S. H. Higgins.
 Dr. John MacWille.

SHANGHAI
 Dr. W. H. Jefferys.
 Rev. H. A. McNulty.
 Rev. C. F. McRae.

JAPAN
 Kyoto
 Rev. Isaac Dooman.

LIBERIA
 Miss S. E. Conway.

PHILIPPINE ISLANDS
 Dr. B. M. Platt.

[Unless otherwise indicated, appointments with all the foreign missionary speakers should be made through Mr. JOHN W. WOOD, 281 Fourth avenue, New York City.]

Personal Mention

THE Rev. ELLIS BISHOP has resigned the rectorship of Grace Church, Amherst, Mass. He preached his last sermon Sunday, July 4th, and will spend the summer in Canada. In the fall, by advice of his physicians, he will go to California for the winter.

THE Rev. WYATT BROWN, Litt.D., rector of Trinity Church, Asheville, N. C., has accepted the call recently extended to him by the Church of the Ascension, Pittsburgh, Pa., to become their rector. He will assume the duties there October 1st.

THE Rev. ABRAHAM CINCOTTI, minister in charge of St. Ambrose Italian Mission, is to be addressed at 236 East 111th Street, New York City.

THE Rev. SIDNEY DIXON of Christ Memorial Church, Mansfield, La., should be addressed at St. George's Rectory, 1500 Cadiz street, New Orleans, until August 5th.

THE Rev. JAMES EMPRINGHAM, D.D., rector of St. Paul's Church, Syracuse, N. Y., is slowly convalescing from an attack of rheumatic fever.

THE Rev. JOHN H. GRIFFITH is now editor of the *Mission Herald*, the official organ of the diocese of East Carolina. All exchanges are requested to note the change in management and to address the editor at Kinston, N. C.

THE Rev. ERIC C. HAMILTON has been appointed minister in charge of the work at Antwerp, Evans Mills, Philadelphia, Copenhagen and Champion, N. Y.

THE Rev. KARL G. HEYNE, who has recently been appointed to take charge of the missions at Oriskany Falls, Augusta, Trenton and Holland Patent, has entered upon his new duties and is in residence at Oriskany Falls, N. Y.

THE Rev. FLEMING JAMES, Ph.D., rector of St. Paul's Church, Englewood, N. J., has been appointed Examining Chaplain by the Bishop of Newark, in place of the Rev. Frederic E. Mortimer, resigned.

THE Rev. GRANT KNAUFF is in charge of the Church of the Advent, Cape May, N. J.

THE Rev. ARTHUR E. MARSH, rector of St. Mary's Church, Blair, Neb., left last week with Mrs. Marsh for the Pacific coast. They will spend sometime with their son, the Rev. Arthur H. Marsh of Bishop Scott School, Yamhill, Ore.

THE Rev. SAMUEL McKIBBIN, who has been officiating at St. John's Church, Bayonne, N. J., for several months, has been elected rector of the parish.

THE Rev. HERVEY C. PARKE has accepted a call to the rectorship of Grace Church, Amherst, Mass., to succeed the Rev. Ellis Bishop, and will take up his work about September 1st.

THE Rev. ROBERT PARKER, who was recently ordered deacon at Zion Church, Rome, has been placed in charge of the missions at Kenwood and Westmoreland and of All Saints' Church, Utica, N. Y.

THE Rev. CHARLES T. RAYNOR has accepted the rectorship of Christ Church, Cape Vincent, N. Y., and has begun his new work.

THE Rev. HUGO P. J. SELINGER, Ph.D., has become rector of St. James' Church, Dillon, Mont.

THE address of the Rev. GEORGE FARRAND TAYLOR will be Chester, Nova Scotia, until September 1st. During his absence the institutional work of Holy Cross House, St. Louis, Mo., will be under the direction of Mr. Henry O'Connor, a senior at the General Theological Seminary.

WILL secretaries kindly note that journals intended for the district of Wyoming should be sent to the registrar, care of Dean THORNBERRY, Laramie, Wyo., and not elsewhere.

THE address of the Rev. STUART L. TYSON for the summer will be Bay Shore, N. Y. Mrs. Tyson is very critically ill in the German Hospital, Philadelphia.

THE Rev. LEWIS WARD, recently ordained to the diaconate, has become assistant to the Rev. A. R. B. Hegeman, D.D., at Trinity Church, Binghamton, and will have charge of the missions at Endicott, Chenango Forks and Kattellville, N. Y.

THE Rev. W. H. WILLARD-JONES, rector of St. Paul's Church, Marinette, Wis., preached the baccalaureate sermon to the graduating class of Marinette high school in St. Paul's Church, Sunday evening, June 13th.

THE Rev. E. R. WILLIAMS of Milwaukee should be addressed until September at Hyannisport, Mass., P.O. Box 191.

THE Rev. WM. DE LANCEY WILSON, D.D., rector of St. Mark's Church, Syracuse, and president of the Standing Committee of the diocese of Central New York, is rapidly recovering from his recent illness and will soon be able to resume his regular duties.

Summer Appointments

THE Rev. G. H. HOUGHTON BUTLER, of the diocese of New York, is now in charge of St. Peter's Church, Springfield, Mass., during the absence of the rector.

THE Rev. CHARLES A. EATON will have charge of the services at St. Luke's Church, Utica, N. Y., during July and August.

DURING the months of July and August the Rev. E. C. HOSKINS will take the services at Christ Church, Guilford, and at the mission at Mt. Upton, N. Y.

THE Rev. W. W. JENNINGS, formerly rector at Munich, Germany, who has found it necessary to return to this country, has taken charge for July and August of All Saints' Church, Hoosac, N. Y. His address continues to be Cairo, N. Y.

THE Rev. STEWART P. KEELING of St. Peter's Church, Germantown, will have charge of the summer congregation at Longport, N. J., during the month of August.

THE Rev. LEICESTER C. LEWIS of the Western Theological Seminary, Chicago, has charge of the chapel of the Holy Name, Craggsmoor, New York, during July and August.

THE Rev. J. THOMAS MURRISH, rector of the Church of St. James, Cedartown, Ga., will serve as *locum tenens* for the Church of the Holy Cross, Baltimore, Md., and should be addressed at 222 North Carrollton avenue, Baltimore, Md., during the month of July.

THE Rev. J. OGLE WARFIELD, of St. Peter's Church, Germantown, Philadelphia, will have charge of the services at Christ Church, Eddington, Pa., during the month of July.

ORDINATIONS

DEACONS

GEORGIA.—By the Bishop of Georgia, in Christ Church, Savannah, on St. John Baptist's Day, 1915, Mr. ROBERT NELSON MACCALLUM. The candidate was presented by the Rev. Wm. H. DuBose, Professor of Old Testament Literature and Interpretation in the Theological Department of the University of the South. The sermon was delivered by the Rev. S. B. McGlohon, Arch-

deacon of Savannah. The Rev. Messrs. North-Tummon, Percival, and Woodward were present and assisted in the services.

LOS ANGELES.—On June 27, 1915, the Fourth Sunday after Trinity, the Bishop of Los Angeles ordained to the diaconate Mr. C. RANKIN BARNES at St. Paul's Church, San Diego. The sermon was preached by the Rev. Percival H. Hickman, M.A., of Grace Church, Oceanside. The candidate was presented by his father, the Rev. Charles L. Barnes, rector of the parish, who also read the Litany. The Rev. Marcos E. Carver, of St. Mark's Mission, East San Diego, acted as epistoler. The new deacon was a member of the class just graduated from the General Theological Seminary, New York City, and is to spend the next academic year at that institution as one of the Mayo Fellows. During the summer he is to take temporary work in San Diego.

MISSISSIPPI.—The Rt. Rev. T. D. Bratton, D.D., Bishop of Mississippi, admitted to the order of deacons Mr. EDWARD ALBERT DE MILLER in Trinity Church, Mobile, Ala., on the Fourth Sunday after Trinity, June 27, 1915. Mr. De Miller was a communicant of Trinity Church, Mobile, Ala., a candidate for orders in the diocese of Mississippi, and recently graduated from the Virginia Theological Seminary at Alexandria. The Rev. A. G. Richards, rector of Trinity Church, preached the sermon and presented the candidate. The Rev. Mr. De Miller has been placed in charge of Vaiden and adjacent points in the Mississippi Delta country.

OKLAHOMA.—At St. Paul's Cathedral, Oklahoma City, on Sunday, June 27th, the Fourth Sunday after Trinity, Mr. PAUL O. KEICHER was ordered deacon by the Rt. Rev. Francis K. Brooke, D.D., Bishop of Oklahoma. The candidate was presented by Dean Kinsolving. The Bishop was the preacher. The Rev. Mr. Keicher is to be stationed at Shawnee.

TENNESSEE.—By the Bishop of Georgia. In All Saints' chapel, Sewanee, Tenn., on St. Barnabas' Day, 1915, Mr. NEWTON MIDDLETON, the candidate was presented by Rev. W. S. Claiborne, Archdeacon of East Tennessee; the sermon was preached by the Rev. Chas. T. Wright, rector of Otey Memorial Church, Sewanee. By the Bishop of Tennessee at the same time and place, Mr. LAWRENCE FAUCETT.

WESTERN MASSACHUSETTS.—On Sunday, June 27th, Mr. ROBERT RADCLIFFE CARMICHAEL, class of 1915, Episcopal Theological School, was ordained to the diaconate in All Saints' Church, Worcester. The Rev. Lewis G. Morris, D.D., rector, presented the candidate, and the Rev. Frederick Lauderburn, rector of St. Stephen's Church, Boston, preached the sermon. Mr. Carmichael is a graduate of Clark College and the Episcopal Theological School, Cambridge, Mass.

PRIESTS

CHICAGO.—The Rev. SHELTON HALE BISHOP was ordained to the priesthood at St. Thomas' Church (colored), on Sunday morning, July 4th (the Fifth Sunday after Trinity), by the Rt. Rev. E. W. Osborne, D.D., Bishop of Springfield. The young priest is a graduate of Columbia and of the General Theological Seminary, and is now curate of St. Thomas' Church, Chicago, of which the Rev. J. B. Massiah is priest in charge. The Rev. H. C. Bishop, father of the candidate, presented him, and Father Massiah preached the sermon.

SOUTH CAROLINA.—On the Fourth Sunday after Trinity, at the Church of the Holy Cross, Stateburg, the Rev. HENRY DE SAUSSURE BULL was ordained to the priesthood by the Rt. Rev. W. A. Guerry, Bishop of the diocese. The candidate was presented by the Rev. W. H. Barnwell, the sermon was preached by the Rev. Harold Thomas, and the Rev. R. T. Phillips read the Litany. Mr. Bull will continue to work at Kings-tree and adjacent missions.

DEGREES CONFERRED

WESTERN THEOLOGICAL SEMINARY.—D.D., upon the Rt. Rev. WALTER T. SUMNER, B.D., upon the Very Rev. WALTER S. POND.

MARRIED

HARRIMAN-BASTINE.—In New Rochelle, N. Y., June 24, 1915, by the Rev. F. W. Harriman, D.D., father of the groom, LEWIS GILDERSLERVE HARRIMAN, of New York, and GRACE BASTINE, daughter of Mr. and Mrs. Andrew Jackson Bastine, of New Rochelle.

JOHNSON-BEERS.—In Trinity Church, Newtown, Conn., June 26, 1915, by the Rev. James H. George, rector, assisted by the Rev. Charles J. Sniffon of South Lee, Mass., FREDERICK FOOTE JOHNSON, Bishop Coadjutor of Missouri, to ELIZABETH LOUISE, daughter of the late Daniel G. and Arabella Fitch BEERS of Newtown.

LEWIS-DYER.—In St. Luke's Church, Atlanta, Ga., by the rector, April 17, 1915, JOHN DIMBY HUGH LEWIS to ANNIE LAURIE DYER.

DIED

ALLEN.—On Tuesday, June 15th, at his residence in Asheville, North Carolina, Brigadier General CHARLES J. ALLEN, U. S. A. Service and interment at Arlington, Washington, D. C. "Blessed are the dead who die in the Lord."

HARVEY.—Entered into rest, on Monday, June 21, 1915, at No. 423 Sherman street, New Decatur, Ala., WILLIAM HARVEY, aged nearly 75 years. The funeral was held on the 23rd from St. John's Church; interment at Decatur, Ala. Mr. Harvey leaves a wife and two adult children, the Rev. Joseph H. Harvey, St. Louis, Mo., and William C. Harvey, Jackson, Mich.

MITCHELL.—Entered into Paradise, Sunday afternoon, June 27th, at Church Church rectory, Greenville, S. C., LEWIS SIMON, infant son of the Rev. Alexander R. and Mary Mazyk MITCHELL.

"Safely, safely gathered in."

PROCTOR.—At Utica, N. Y., Monday, July 5th, RACHEL MUNSON WILLIAMS, wife of Frederick T. PROCTOR. The funeral will be held at Grace Church, Wednesday morning at 10 o'clock.

MEMORIALS

MISS PATTY D. NEILL

"In the Communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope"; early in the morning of Passion Sunday, March 21, 1915, at her home, 2118 De Lancey Place, Philadelphia, PATTY D. NEILL entered into Life. Hers was a strong personality, and her never-failing patience, courage, and cheerfulness were an inspiration to all whose privilege it was to know her. She had been much of an invalid for a number of years, and was the last surviving member of her immediate family—a family closely identified with St. Clement's Church, almost from the beginning. In spite of the many sorrows that came upon her, as her family were taken from her, one by one, in quick succession—in spite of the retired life that ill health forced her to lead—her interest in all that concerned the Church at large never flagged, and her love and devotion to St. Clement's—the parish in which she was once such an active worker—remained steadfast to the last.

Requiescat in pace.

RIGHT REVEREND WILLIAM E. TOLL

At a special meeting of the vestry of Grace Church, Galena, Illinois, at which all the vestry were present, held Monday, June 28, 1915, called to take action on the death of the Right Reverend WILLIAM E. TOLL, the following was offered and unanimously adopted:

"The rector, Church wardens and vestrymen of Grace Church, Galena, learn, with feelings of deepest regret, news of the death of our Suffragan Bishop, the Right Reverend William E. Toll, and record the following action:

"By the death of Bishop Toll a true and noble Christian soldier has passed from the strife of earth to the peace of Paradise.

"In the life work of Bishop Toll we recognize a sincere and loving devotion to his calling and an unsparing activity in labors for the betterment of his fellow men, and a never failing faith in all the verities of the Christian religion.

"Be it therefore resolved, That we forward to his widow and children this token of our high esteem and assure them of the warm sympathies of very many loving hearts."

RETREATS

HOLY CROSS, N. Y.—A retreat for clergy at Holy Cross, West Park, N. Y., beginning Monday evening, September 20th, and closing Friday morning, September 24th, will be conducted by the Very Rev. Dean Vernon. Apply to GUESTMASTER, Holy Cross, West Park, N. Y.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

A SINGLE PRIEST to hold one Sunday service for four or six weeks at Sweet Chalybeate Springs, beginning with July 18th. No stipend; board and traveling expenses provided. Address MISS KENSETH, 344 Free Mason street, Norfolk, Va.

POSITIONS WANTED—CLERICAL

YOUNG, MARRIED CLERGYMAN desires position as an assistant in large parish. Experienced and successful. Satisfactory reasons for desiring change. Correspondence solicited. Address A. W. B., care LIVING CHURCH, Milwaukee, Wis.

PRIEST seeks parish. Earnest, active, experienced; definite Churchman. East preferred. Correspondence invited from Bishops and vestries appreciating fidelity. Address EXCELSI, care LIVING CHURCH, Milwaukee, Wis.

RECTOR invites correspondence. Age 34; married; can be fully endorsed by Bishop and vestry. Present stipend \$1,500. City preferred, East. Address X2, care LIVING CHURCH, Milwaukee, Wis.

RECTOR of important Connecticut parish will supply during August in New York City or within 50 miles thereof. Address "RECTOR," box 10, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, married, Catholic, seeks parish or city curacy. Experienced, highest references. Address PRESBUTEROS, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

RECTORS AND MUSIC COMMITTEES seeking thoroughly competent, experienced Organist and Choirmaster are invited to write advertiser who desires immediate permanent position, or temporary work. European Cathedral training. Graduate of London, and pupil of the late Sir John Stainer. Fine accompanist. Expert, successful trainer and director. Recitalist. Churchman. Recommended by Bishops, clergy, and eminent musicians. Address "ORGANIST," 3702 Manayunk avenue, Wissachickon, Philadelphia, Pa.

CLERGYMAN'S WIDOW, refined gentlewoman, experienced Church worker, desires position as parish helper. Good reader; would also accept position as companion. Highest references. Address RANKLIN, care LIVING CHURCH, Milwaukee, Wis.

GRADUATE of the Indianapolis Conservatory of Music, Churchwoman, would like position in some Church school, as teacher of piano and public school music. Two years experience. Write Miss RUTH REPINE, Tiskilwa, Ill.

ORGANIST-CHOIRMASTER, young man, communicant, pupil of Dr. G. Edward Stubbs, desires position in small country town. Vocal culture a specialty. Salary \$500. Address Box 25, Essex, N. Y.

CLERGYMAN'S DAUGHTER, kindergartner, desires position as nursery governess in Church family. References exchanged. Address B. D., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST desires position, good references. Communicant. Has had experience with both boy and mixed choirs. Address O. S. G., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIR DIRECTOR wishes change. Experienced in training boys' voices. Communicant; best references. Address F. E., care LIVING CHURCH, Milwaukee, Wis.

A HOUSEKEEPER for invalid or aged couple. References exchanged. M. WYLLIE, 320 St. Nicholas avenue, New York City.

PARISH AND CHURCH

AUSTIN ORGANS.—St. Paul's Episcopal Church, Chicago, will have a four manual Austin organ—60 stops, with solo and echo—to be installed this summer. St. John's, Jersey City, large three manual just completed. Information on application to the factory. Illustrated circular of console of great Salt Lake organ. AUSTIN ORGAN CO., Hartford, Conn.

ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

ECCLESIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

TRAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Lonsburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PRIEST'S HOST: people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 992 Island avenue, Milwaukee, Wis.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

ALTAR BREADS, all varieties. Circular sent. MISS BLOOMER, Box 173, Peekskill, N. Y.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists. Patterns, Self-measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

BOARDING—NEW JERSEY

SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address, 23 S. South Carolina avenue, Atlantic City, N. J.

SAN FRANCISCO EXPOSITION

ROOMS within two blocks of grounds, \$1 a day and upward. Municipal cars from Ferry Building. Refer to Rev. C. N. Lathrop. Mrs. A. M. DODD, 1521 Greenwich street, San Francisco.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms \$3.00 per week, including meals. Apply to the SISTER IN CHARGE.

SUMMER BOARDING—WISCONSIN

NASHOTAH MISSION, situated in the heart of the Oconomowoc Lake region in southern Wisconsin, can take a limited number of summer guests, preference being given to families making an extended stay. Additional rooms for guests are ready this year in the remodelled Shelton Hall. Open June 15th to September 15th. Address SECRETARY, Nashotah House, Nashotah, Wis.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

FOR SALE—INTEREST IN SCHOOL

TO SELL INTEREST IN SCHOOL.—One of the best boarding schools for boys in the Northwest for sale, whole or part interest. Address D2, LIVING CHURCH, Milwaukee, Wis.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad. Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." Address, 281 Fourth avenue, New York City. The Spirit of Missions \$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

THE ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

ST. MARGARET'S School of Embroidery, Boston, Mass., closed from June 15th to October 1st, 1915. Letters can be sent to SISTER THERESA, St. Margaret's Convent, South Duxbury, Mass.

APPEAL

GENERAL CLERGY RELIEF FUND

Hundreds of old and disabled clergy, widows, and orphans need definite and loving help. \$30,000 each quarter.

ALFRED J. P. MCCLURE, Treasurer,
Church House, Philadelphia, Pa.

EVANGELISTIC LITERATURE WANTED

THE Commission on Evangelism of the Federal Council of the Churches of Christ in America is creating a Library on Evangelism for the free use of those interested. We want you to help us. If you will, please send to the Commission at 608 Lakeside Bldg., Chicago, Ill., any evangelistic books you may possess and can spare. The publishers of religious books have generously donated to the Library such works as they have published on this subject and the Globe-Wernicke Co. have donated a handsome set of Bookcases for the same.

The Commission wants evangelistic sermons, biographies of evangelists, and books on the history and methods of evangelistic work; in fact, any book pertaining to this subject. All gifts will be gratefully acknowledged.

W. E. BIEDERWOLF, General Secretary.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)

Sunday School Commission, 73 Fifth avenue (agency for book publications of the Young Churchman Co.).

R. W. Crothers, 122 East 19th St.

M. J. Whaley, 430 Fifth Ave.

Brentano's, Fifth Ave., above Madison Sq.

Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS:

Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1628 Chestnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neler, Chelton Ave. and Chew St.

WASHINGTON:

Wm. Ballantyne & Sons, 1409 F St., N. W.
Woodward & Lothrop.

BALTIMORE:

Lycett, 317 North Charles St.

STAUNTON, VA.:

Beverly Book Co.

ROCHESTER:

Scranton, Wetmore & Co.

TROY, N. Y.:

A. M. Allen.
H. W. Boudey.

BUFFALO, N. Y.:

R. J. Seidenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.

CHICAGO:

LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, Washington Ave. and 58th St.
A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

LONGMANS, GREEN, & CO. New York.

The Bishop of London's Visit to the Front. By the Rev. G. Vernon Smith, resident chaplain to the Bishop of London, deputy priest in ordinary to the King. With an introduction by the Bishop of London. Illustrated. Price 60 cents net.

A. R. MOWBRAY & CO. London. THE YOUNG CHURCHMAN CO. Milwaukee, American Agents.

The Church in Corea. By the Right Rev. Mark Napier Trollope, D.D., Bishop in Corea. With sixteen illustrations and a map. Price 60 cents net.

Monuments and Memorials. By the Rev. E. Hermitage Day, D.D., F.S.A. With forty-one illustrations. The Arts of the Church Series, edited by Percy Dearmer, D.D. Price 60 cents net.

Verba Crucis. Good Friday Addresses. By John Henry Bernard, D.D., D.C.L., Bishop of Ossory. Price 40 cents net.

Russian Life To-Day. By the Right Rev. Herbert Bury, D.D., Bishop for Northern and Central Europe, author of *A Bishop Among Bananas*. Price \$1.40 net.

REV. VICTOR VON KUBINYI. South Bend, Ind.

Hungarian Service Book Authorized by the Diocese of Michigan City of the American Episcopal Church.

BULLETINS

EPISCOPAL THEOLOGICAL SCHOOL. Cambridge, Mass.

Official Bulletin of the Episcopal Theological School. Vol. VII., No. 4, Suppl., April, 1915. Provisional List of the Courses of Instruction for the Academic Year, 1915-16.

BOOKLETS

THE YOUNG CHURCHMAN CO. Milwaukee.

The Bible and Modern Criticism. By the Rev. Francis J. Hall, D.D. Reprinted from the *Trinity Parish Record*, New York City. Price 25 cts. net.

PAPER COVERED BOOKS

CHARLES SCRIBNER'S SONS. New York.

Historical Atlas of Bible Lands. Text Book for the Course in the Historical Geography of Bible Lands. By Richard Morse Hodge.

NEW YORK STOCK EXCHANGE. New York.

The New York Stock Exchange in the Crisis of 1914. By H. G. S. Noble, President.

CARDS

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PICTURES

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Outline Pictures for the Primary Child. Edited by Lillie A. Faris. A Series of 52 Outline Pictures to be Colored by the Child representing 13 Animals of the Bible, 13 Trees of the Bible, 13 Birds of the Bible, 13 Flowers of the Bible. Price, per Set of 52 Pictures, 25 cts.

PAMPHLETS

FROM THE AUTHOR.

Minimum Requirements of Preparedness. An Address delivered before the National Security League, Monday, June 14th, 1915, by Charles J. Bonaparte.

UNIVERSITY OF WISCONSIN. Madison, Wis.

Organized Poor Relief Work in Wisconsin. Extension Division Bulletin of the University of Wisconsin, Serial No. 739; General Serial No. 543. Price 5 cents each.

THE LIMITATIONS OF A WOMAN

THE REPORTS of the work of the Woman's Auxiliary each year do the women of the Church injustice, if they are taken as representative of their real performance, in the same way as reports of Church work do the members of the Church injustice, if they are taken as the sum of all their religious and charitable efforts. All our members do a great deal of good of which we never know the least detail, and many of them are liberal to everything which they consider a good work. Our parishes call upon the women for all sorts of things, and if we could tabulate the whole achievement it would be very large.

Generally the woman's position in the family means that she handles but a portion of the family income, and that portion already charged with all the living expenses of the family. Sometimes she has no private purse at all—is the one person working for the family who receives no fixed wages. So she has to use her time, her skill, and the small leavings of her resources to do her charitable and religious work.

I notice sometimes that when a widow has succeeded to the control of her husband's estate, the fact that she has never had anything to do with the public side of a man's responsibilities makes it hard for her to rise to them. Sometimes she never does, though very well able to. And this is without prejudice to her real generosity. It only proceeds from her inexperience. She cannot make up her mind yet that she has rights and duties over anything but her pin-money.—*The Bishop of Marquette.*

THERE is no end, in short, of the many little crosses which, if quietly borne in a Christian way, will, by God's grace, do the work of affliction, and help to tame our proud wills by little and little.—*Keble.*

THE CHURCH AT WORK

DISTRICT CONVOCATION OF CUBA

THE FOUR sessions of the ninth annual convocation were devoted entirely to routine business. The opening services were said in Holy Trinity Cathedral, Havana, on June 23rd. The Bishop was the celebrant, Archdeacon Sturges being the gospeler and Archdeacon Steele the epistoler.

The business sessions were held in the assembly room of the Cathedral school building in the suburb called the Vedado.

All the clergy actively engaged in work in the district were in attendance, together with a large representation of lay delegates, many making journeys of more than twenty-four hours to be present.

Although during the past year the work was for the most part without episcopal oversight, it was evident from the parochial reports that very excellent progress had been made. There was a healthy increase in the number of confirmations, communicants, and marriages, and especially of Sunday schools, and teachers and pupils. From the beginning it has been the policy of all the workers in this district to emphasize the work among the children, by making as effective as possible both Sunday and parochial schools.

There was also an increase of about \$4,000 in the annual offerings from the district.

Proper resolutions were adopted with reference to the deaths of the Rev. Messrs. G. B. Johnson, H. C. Mayer, and A. T. Sharpe, all of whom had been until recently most faithful workers in this field. Also resolutions of sympathy were adopted with reference to the deaths of Mrs. Bland, and the son of the Rev. Mr. Limric.

Owing to the fact that some of the delegates did not understand English and others did not understand Spanish, it was necessary to make use of both languages.

On the two days of the convocation the ladies of the Cathedral parish served luncheon at the residence of the Rev. Mr. Gibbons, the rector of the Cathedral schools.

Bishop Hulse presided at all sessions.

The following elections were held and appointments made:

Archdeacons: Of Havana archdeaconry, Ven. W. W. Steel; of Central Cuba and the Oriente, Ven. C. M. Sturges.

Council of Advice: Ven. W. W. Steel, president; Ven. C. M. Sturges, Rev. F. Diaz-Volero, W. L. Platt, H. A. Himely, P. S. Ray, secretary.

Secretary of Convocation: Rev. M. G. Limric.

Assistant Secretary: Rev. H. B. Gibbons.

Treasurer: R. R. Ellis.

Chancellor: Albert Wright.

Registrar: E. G. Harris.

CATHOLIC LAYMEN'S GUILD

THE CATHOLIC LAYMEN'S GUILD of America has been organized with the purpose of carrying on a campaign for the spread of Catholic faith and practice. Its constitution defines its membership as consisting of "male communicants, not less than eighteen years of age, of the American Catholic Church, the present title of which is the Protestant Episcopal Church in the United States of America, and of those Churches in communion therewith, who acknowledge and undertake faithfully to keep and perform the following obligations: Make use of the Sacrament of Penance, receive Holy Communion fasting and regularly, hear Mass on all Sundays and days of obligation, fast and abstain on the days appointed, submit themselves in all

other respects to the discipline of the Catholic Church, and say daily the prayer of the guild."

The guild consists of a general committee and of wards, the latter being parish or neighborhood branches, which are now forming in and near New York City. W. M. Dennett, No. 74 Broadway, is president, and Albert G. Thorne, No. 61 Broadway, is secretary-general, to whom all inquiries should be addressed.

NEW CHURCH BUILDING FOR FULTON, N. Y.

THE VESTRY of Zion Church, Fulton, N. Y. (Rev. Minor J. Peters, rector), have decided to erect a new church building. Plans have been drawn by their architect, Mr. Clarence



THE PROPOSED ZION CHURCH, FULTON, N. Y.

W. Brazer of New York, which call for a stone building seating three hundred and twenty people. The cost is estimated at \$32,000. The plans call for a parish house of brick in the rear of the church to cost \$8,000.

GIFT FOR ST. MARY'S, SHANGHAI

THE DINING-HALL of the new St. Mary's Hall, Shanghai, has been pledged by one individual as a memorial to one long and lovingly interested in the missionary work of the Church. It is to cost \$5,500.

ALASKA HOSPITAL CLOSED

ST. MATTHEW'S HOSPITAL at Fairbanks, Alaska, has been closed. This is not due to any failure of efficiency in the work or the workers, but to the changing conditions in Alaska. Shifting populations have altered the problems and the needs. Bishop Rowe writes: "There will be no loss of prestige in closing the hospital, for the people recognize that it is inevitable. St. Matthew's has done splendid work in the past, and the people are satisfied. To continue it and have to ask for \$4,000 more from the Church would in my opinion be unwise."

THE FRUIT OF A REVIVAL

REVIVALS do not always produce their results in the way expected. An unusual result has lately developed in the diocese of Michigan City.

What Bishop White declares to have been

the most remarkable service he has taken part in during his episcopate was held last week in Hartford City, a town of some 7,000 inhabitants in the southern part of the diocese. A few months ago a lurid "revival" was held there. Many of the people of the town, disgusted by such a presentation of religion, began to make a study of the Church. They sent for the Archdeacon and questioned him through one of their number, a lawyer. They had regular meetings in his office to study the Prayer Book, and finally asked to be received into the Church. The Bishop visited the town on the 18th of June. Services began at half-past four in the afternoon, when the Sacrament of Baptism was administered to twelve, both adults and children. The service took place in an "upper room" over stores

and back offices. In the evening the Bishop confirmed a class of twenty-three men, women, and children. There being no furnishings, the altar cross was provided by the Gas City parish, which also furnished the choir. The altar lights were kindly loaned by the resident Roman priest. Before the confirmation another man was baptized. The class made its first communion the next morning at 7 o'clock. Another man, unable to be present the previous evening, was baptized and confirmed before the Eucharist. The Bishop also received into the Church two Roman Catholics.

EGYPTIAN RESEARCH

A CIRCULAR lately issued in behalf of the Egyptian Research Account, American Branch, tells something of the discoveries in the last thirty years as a result of that fund, particularly those of Professor Petrie. It appears that twenty-six volumes have been issued, and antiquities discovered have been divided among the world's museums, many coming to this country. Philadelphia has obtained the huge alabaster jar of the enormously ancient archaic king Besh, also the colossal sphinx from Memphis; Chicago has received, among other noteworthy pieces, the gold bar of Menes, the first king of the first dynasty; and Boston possesses two of the mummies from Hawara with portraits attached painted from life.

"Subscribers to the work, therefore, assist in accomplishing three things:

"First. The continuance of excavation and research in Egypt, the greatest storehouse of

the life of ancient man, and the only link between the Stone Age and the Age of Writing in the great Mediterranean world.

"Second. The acquisition by the American museums of the antiquities thus discovered in Egypt, which are assigned to the communities subscribing according to the amount subscribed. The work in progress by the Research Account includes the sites of the Nile valley south of Cairo and the uncleared portions of Memphis, the ancient capital of Egypt.

"Third. The publication in permanent form (quarto volumes, illustrated) of the results of the discoveries made by the Research. This preservation of the results for future use, historically and otherwise, is supremely important.

"All who are interested in the wonderful stories of discovery in Egypt are urged to communicate with Dr. Winslow, a vice-president and the honorary treasurer of our American branch, 525 Beacon street, Boston, Mass."

THE MESA VERDE GAVEL

THE BISHOP OF WESTERN COLORADO has been presented with a gavel of unique interest.



THE MESA VERDE GAVEL

The handle is an ancient pinon stick from one of the Cliff Dwellings, one end of which has been hacked off by the stone axe of a cliff-dweller. The head of the gavel is a piece of red sandstone from a cliff-dweller's fireplace, one side yet showing the smoke of the fire. The stone bears a brass plate with the inscription: "To the Rt. Rev. Benjamin Brewster, D.D., from the Dean and People of the Southwestern Deanery. A. D. 1915." The gavel was presented to the Bishop by Dean Smith on the occasion of a gathering of clergy at Glenwood Springs for the ordination of the Rev. Philip Nelson.

"PHOENIX-LIKE FROM ITS ASHES"

AMONG THE familiar fables of Egyptian mythology is that of the birth of the new Phoenix, which was said to spring from the ashes of its aged predecessor. Fancy and fiction are limitless in their flights, but simple truth and sober fact sometimes surpass them.

A rural parish in the suburbs of Washington, known as Norwood parish, Md., a few months ago lost by fire its parish church of St. John's, and a Sunday school building immediately adjoining, both of wood. To some rural parishes the suddenness and seeming calamity might prove overwhelming, and years might elapse before they could gain sufficient courage to undertake the erection of new buildings. But the sad event did not plunge the rector of the parish, the Rev. James Kirkpatrick, and his courageous vestry into even momentary despair. They quickly gathered themselves together, and rose to the needs of the occasion. The congregation caught the enthusiasm of their leaders, and soon their contributions, from \$200 down, according to their several ability, came as free-will offerings into the treasury of the parish. Within a few months there arose out of the wind-tossed ashes of old St. John's a beautiful edifice of blue Potomac stone, at the inter-

section of Rockville Turnpike and Bradley Lane, near the little hamlet of Bethesda. It is now entirely free from debt, and its enterprising parishioners have been worshipping in it for some time past.

MORAL CONDITIONS AT THE EXPOSITION

WE MAY take it for granted that conditions at the San Francisco Exposition are better morally than those which have existed at similar enterprises of the past. Great and efficient effort is being made to have those conditions ideal. That the youthful and inexperienced should still be guarded and on their guard, however, is shown by the following warning which is being sent out by the American Social Hygiene Association:

"Danger signals are being flashed to young people bound for the Panama-Pacific Exposition without money, friends, or definite positions. To show that warning is needed, the American Social Hygiene Association points to a report indicating that there is much unemployment in San Francisco and calls attention also to the city's moral conditions which give cause for anxiety. At the Exposition alone the manager of the employment bureau

their own. The old horse sheds are no longer needed for their original purpose, and now serve as dormitories, being fitted up with cots and curtains. They are supplemented with one or two tents, and everyone sleeps out of doors, a big dog, Nero, belonging to a neighbor, constituting himself a body guard for the children each year.

During the summer of 1914 the home was open for a period of ten weeks, during which time eighteen children were cared for, at a cost per week of \$3.42 for each child.

"PADUCAH HOSPITALITY"

A GUEST at the Kentucky diocesan convention, held in Paducah from May 24th to 27th, writes appreciatively of the "spontaneous hospitality extended to those in attendance" by the rector and congregation of Grace Church.

Those who attended this meeting left Paducah reluctantly. As one expressed it, "It was not only Kentucky hospitality, but Paducah hospitality."

THE ELLEN WILSON MEMORIAL

IN HONOR of the late Mrs. Ellen Wilson, wife of President Woodrow Wilson, a band of Southern women, who knew of her deep interest in the mountain people of the southern states and her untiring efforts to secure for them better educational and religious advantages, have undertaken to perpetuate this work which was so close to Mrs. Wilson's heart through a fund to be known as "The Ellen Wilson Fund for the Christian Education of Mountain Youth."

In accordance with President Wilson's wish, the fund will be available for all worthy students attending any Christian school, without reference to denomination.

A board of representative women, chartered for the purpose, will administer the proceeds from the fund, and they invite the men and women of America to assist in building it up, as a lasting memorial to a beautiful life. All communications should be addressed to The Ellen Wilson Memorial, at the headquarters of the board in Atlanta, Ga.

RELIGIOUS SERVICE IN FOUR STATES

LESLIE'S *Illustrated Weekly* for June 24th gives an illustration of three Bishops and a Dean—Bishop Brewster of Western Colorado, Bishop Howden of New Mexico, Bishop Jones of Utah, and Dean Smith of Colorado—engaged in holding a religious service at the corner where the four states of Colorado, Utah, New Mexico, and Arizona meet. Thither the four ecclesiastics journeyed by rail, auto, and horse, and at a point in the desert where the four states meet they celebrated Holy Communion, each of the ecclesiastics standing in his own diocese. The congregation that witnessed the service was composed of Navajo Indians, cowboys, sheep herders, and Indian traders. The point where the four states meet is marked by a cairn of rocks.

CHRISTIANS IN JAPANESE UNIVERSITY

IN THE Imperial University at Tokyo, a state university of Japan, there are seventeen Christians among the teachers and more than three hundred professing Christians among the students.

GIFTS FOR TOKYO HOSPITAL

EFFORTS in behalf of St. Luke's International Hospital, Tokyo, are producing great results. One hundred and fifty thousand dollars of the \$250,000 asked in this country is already in sight, and there is an anonymous pledge of \$25,000 as the last gift of the first \$200,000 raised in the United States.

reported to the investigators that there were on file in his office, December 7th, between 90,000 and 100,000 applications for positions. Of these, between 9,000 and 10,000 are women. But the number of positions for women to be filled directly by the Exposition authorities is not more than 1,000.

"The moral forces which are endeavoring to support the authorities and encourage them to greater effort find that it is a difficult matter to direct their endeavors so that the desired results may be obtained without injuring the attendance and appreciation of the Exposition's wonderful presentation of progress in every field of human endeavor."

A SUMMER HOME FOR ANEMIC GIRLS

AMONG THOSE engaged in preventing the spread and development of tuberculosis, is the Rev. A. P. Chapman, rector of Trinity Church, Northfield, Conn. He has confined himself entirely to work for children, and this is his eighth summer of caring for a colony of anemic little girls, to whom he gives a Christian home in a beautiful hill country town, where they grow rosy and strong before it is time for them to return to their city homes and to school work. Each year has seen some addition to the equipment until the place has been made an ideal spot for the free, open-air life that proves the most efficacious check to the dread disease.

Trinity rectory is at the top of Northfield Hill, beside the church. It is a plain, comfortable house, with all necessary furniture to make it habitable for the rector and give him a place for privacy and study, but the children stay in it very little, except for meals. With the decline of the rural population, the size of the congregation has decreased; but the endowment of the church insures the keeping up of services for the few who remain, and the rector has only himself to care for, his children being grown up, with homes of

This great project of our American Church is receiving wide notice and awakening much interest.

CONFERENCE ON FAITH AND ORDER

BULLETIN No. 9 has been issued by the secretary of the World Conference on Faith and Order. Despite the confusion caused by the European War, the interest in Europe and the East in the promotion of Christian Unity seems to be steadily increasing. The bulletin relates many evidences of this growth. One of the most eminent Archbishops of the Russian Church has been good enough to send ten dollars toward the expense of the publications. Postal cards from Germany and Hungary have lately been received showing continued interest there.

DEATH OF A MISSIONARY PROFESSOR

PROFESSOR F. C. COOPER of St. John's College, Shanghai, died in England on June 4th. His loss to our work in China is well-nigh irreparable. For twenty years—the most wonderful twenty in all China's history—he has had a large share in the fine task of raising up leaders for an awakening nation. A friend says of him: "God has a place for every life—a place in this great world of need where one can serve with power and with joy. Many miss it; but Mr. Cooper found it, and as one came in contact with him one felt that he had found it, and, finding it, found the life of blessing."

BISHOP NICHOLS KEEPS TWENTY-FIFTH ANNIVERSARY

THURSDAY, June 24th, was the twenty-fifth anniversary of the consecration of the Bishop of California. In accordance with his own request, the observance of it was quiet, the people gathering in their respective churches and joining their prayers with the Bishop's for God's blessing on the diocese. At the Cathedral in San Francisco the Bishop himself was the celebrant, and the building was nearly filled with reverent worshippers. The Archdeacon made an historical address, and gave to the Bishop a check covering the installment of the monies subscribed five years ago, this instalment going to the indebtedness on various diocesan institutions. The Bishop made appropriate response.

In his pastoral letter issued on the Sunday preceding the anniversary, Bishop Nichols summarized the events of the quarter century.

"Some measures in which my episcopate has been called to take part have been the erecting of the diocese of Los Angeles in 1895 and of the district of San Joaquin in 1910 out of the boundaries as I came to them, the meeting of the General Convention as the first meeting of the new century and on the Coast in 1901, the taking over and affiliation of the district of Honolulu in 1902, the foundation of the Church Divinity School in 1893 and of Grace Cathedral in 1906, and the general Church rehabilitation in San Francisco and vicinity (with its somewhat unique requisition for almost two sets of Church buildings in a single episcopate,) by the aid of our generous brethren everywhere outside of the diocese after the colossal disaster of 1906. The notable memorial provision of the new St. Luke's Hospital on such a munificent scale has to my great happiness fallen within my episcopate and should be mentioned here, though my part in it was so small. And I know you will permit me to pay my tribute to one out of a host that if practical should be mentioned here, who have had to do with all our diocesan progress, to her who by my side has given me cheer and stay as inconspicuous as it has been invariable, to which in all these years I owe more than to any other earthly succor."

DEDICATION OF CHAPEL AT REFORMATORY FOR WOMEN

SATURDAY, June 19th, was dedicated the beautiful chapel presented to the state of New Jersey, for the use of the Reformatory for Women at Clinton, by Mrs. H. Otto Wittpenn of Hoboken, in memory of her son Archibald Alexander.

The dedication of this chapel illustrates in a striking way the possibility of Church unity in just such work as is carried on at Clinton. In the sanctuary, vested, were two Roman Catholic priests, the Rev. J. F. Mahoney, the neighboring pastor and chaplain for the Roman Catholic inmates, and the Rev. W. D. McKean, representing Bishop McFaul, who was unable to be present. Opposite them, also vested, were Bishop Lines of Newark and Bishop Matthews of New Jersey. These four read the prayers, the lesson being read by the Rev. John M. May, the Methodist pastor, while the sermon was preached by the Rev. Dr. Frank Moore of the State Reformatory at



ENTRANCE TO ALEXANDER CHAPEL
Clinton, N. J.

Rahway, who is also a Methodist. The Rev. T. A. Conover, rector of Bernardsville, acted as master of ceremonies. Major Winchell of the Salvation Army was to have assisted in the service but he arrived too late and to him was given the brief service of dedication of the building for colored women which was dedicated immediately after the service in the chapel. The Governor of New Jersey, James F. Fielder, was present and formally accepted the chapel on behalf of the state.

"Clinton Farms," as it is popularly called, is one of the few reformatories for women in the United States. It is true to its name—it is a place for reformation of character, not merely a place of punishment. The chapel with its religious influences is the center of the work. It would be hard to find a finer illustration of a state doing the work of "Applied Christianity," with a united Church aiding and assisting, than "Clinton Farms." The state of New Jersey owes much to Mrs. H. Otto Wittpenn, who is the head of the board of managers, not only for the gift of this chapel, but for the fine atmosphere and tone of the institution.

PRIZES FOR PEACE ESSAYS

ENCOURAGED by the success of last year's contest for the prizes awarded for the best essays on international peace, The Church Peace Union is offering the same prizes for this year. They are:

1. A prize of \$1,000 for the best monograph of between 15,000 and 25,000 words on

any phase of international peace by any pastor of any church in the United States.

2. Three prizes, one of \$500, one of \$300, and one of \$200, for the three best essays on international peace by students of the theological seminaries in the United States.

3. One thousand dollars in ten prizes of \$100 each to church members between twenty and thirty years of age.

4. Twenty prizes of \$50 each to Sunday school pupils between fifteen and twenty years of age.

5. Fifty prizes of \$20 each to Sunday school pupils between ten and fifteen years of age.

It is hoped that from the thousand dollar prize offered to clergymen one or more essays may be found which will be worthy of publication and distribution by the Foundation. All essays must be mailed not later than December 31, 1915, and all essays and questions should be addressed to The Church Peace Union, Prize Essay Contest, 70 Fifth Avenue, New York City. The name and address of the contestant should be clearly written on each essay and the group in which the essay is to be entered should be marked on the essay and stated in connection with all inquiries.

AFRICANS BUILD A CHURCH

A WONDERFUL object-lesson in self-help comes from Uganda, where some natives, under a native priest, built a church, three hundred of them walking twenty-four miles to carry back loads on their heads. So anxious are they to help each other that squads of Christians go to other villages to help build, and children support students in training for pupil teachers by making mats and pottery, and growing cotton and coffee.

MARRIAGE OF THE BISHOP COADJUTOR OF MISSOURI

THE MARRIAGE of the Rt. Rev. Frederick Foote Johnson, Bishop Coadjutor of Missouri, and Miss Elizabeth Beers of Newtown, Conn., was solemnized in Trinity Church, Newtown, on Sunday, June 26th. Miss Beers is a daughter of Mr. and Mrs. Daniel G. Beers of Newtown and a sister of Mrs. J. H. George, wife of the rector of Trinity Church, in that city. Bishop Johnson is a son of the late Ezra Johnson, for many years warden of the church in Newtown.

SUMMER SCHOOL IN SOUTHERN VIRGINIA

THE THIRD meeting of the Southwest Virginia summer school for Sunday school teachers was held at Bedford, June 21st to 25th. Full preparations had been made for the sessions of the school and the comfort of the delegates. The Rev. T. Carter Page, rector of St. John's Church, Bedford, and the other members of the local committee, well fulfilled their promise to take care of the school.

On Monday night, June 21st, there was a social session preceded by addresses of welcome, the Bishop Coadjutor of the diocese being the chief speaker. There were one hundred and twenty-five enrolled delegates and a number of the Bedford people in attendance. This was a most enjoyable occasion and was held in the auditorium of the splendid public school building. All of the lectures and conferences were held in this building, which was most generously loaned by the school board. It is a very handsome building, fully equipped and most comfortable, and it added a great deal to the comfort of those attending the normal and to the efficiency of the work done. The lectures were given in the morning from 9 A. M. to 1 P. M.

Dr. Foley of the Philadelphia Divinity School spoke each day, on the prayers of our Lord. Dr. Lester Bradner spoke on The Mod-

ern Sunday School, pointing out features which would greatly increase the efficiency of the teaching force. Dr. Chamberlayne of Richmond spoke on Church History, covering the medieval period. Dr. Smith of Winchester treated Missions. Miss Helen Jennings of Pottsville, Pa., spoke on methods of teaching.

In the afternoon the conferences were held. They treated of the vital and practical needs of the Sunday school, the student body entering fully into discussion and making the periods of great value.

Each morning at half after seven the Holy Communion was celebrated in St. John's Church and the attendance was splendid.

CORNERSTONE OF PARISH HOUSE LAID

THE CORNERSTONE of St. John's parish house, Lancaster, Pa., was laid by the deputies of the Grand Lodge of Pennsylvania on Thursday, June 24th, being St. John Baptist Day. The ceremonies were impressive and beautiful. The rector of the parish, the Rev. George Israel Browne, was grand chaplain, and the Bishop of Harrisburg delivered the address. The building of a parish house had been long looked forward to, and about a year ago the project was given impetus by the offer of a member of the parish to give \$12,500 for this purpose, providing the rest of the members would give another \$12,500. Last October an enthusiastic every-member campaign was carried on for a week, and the necessary cash and subscriptions were secured.

The rectory has been moved fifty feet to the west. The parish house, now half way up the first story, is between the rectory and church, being connected with the former by a study for the rector, and with the latter by a cloister.

It is interesting to note that one member of the parish, who was present at the laying of the cornerstone of the church over sixty-two years ago, was also present on this occasion. This was Mrs. Elizabeth Lehr (Henry). There are three other members who were present in 1853 now living: two ladies, one of whom was absent from the city, the other being ill; and the present rector's warden, Mr. William O. Marshall, who was physically unable to attend.

MEETING OF PRIMARY SYNOD

THE OPENING service of the Primary Synod of the Eighth Province will be in St. Paul's Church, Oakland, Calif., on Thursday, August 19th, at 10:30 o'clock. The sermon will be by the Rev. Alfred Lockwood of the missionary district of Spokane; the first session of the Synod will be on Thursday afternoon, and the main topic will be Missions, and it is expected that the chief speaker will be the Rt. Rev. Dr. Lloyd, president of the Board of Missions; there will be a banquet on Thursday evening, probably at the Hotel Oakland; on Friday and Saturday mornings there will be an early celebration of the Holy Communion at St. Clement's Church, Berkeley, which is very near the Hotel Claremont, where the members of the Synod will be housed and where the sessions of the Synod will be held; on Friday morning there will be the second session of the Synod, when the main topic will be Religious Education, the chief speaker being the Rev. Dr. Parsons, or some one chosen by him; the afternoon session of Friday will be given to the general subject of Social Service, and it is expected that the chief speaker will be the Rt. Rev. Dr. Sumner, Bishop of Oregon. Saturday morning will be largely given to clergy pensions, the chief speaker being the Bishop of Massachusetts. Saturday afternoon will be given to recreation. On Sunday morning, members of the Synod will preach in the various churches

within reach. The Synod will close on Sunday evening with a missionary mass meeting in the Oakland Auditorium.

PORTRAIT OF BISHOP WALKER

A VERY excellent life-sized portrait has recently been executed of the Rt. Rev. William D. Walker, Bishop of Western New York, by a member of his own diocese, Miss Ida C. Taylor of Le Roy, N. Y. Miss Taylor was a pupil of W. M. Hunt of Boston and also a member of M. Julien's atelier in Paris, where Bouguereau was also one of her masters and critics. The portrait will not be on public



BISHOP WM. DAVID WALKER

exhibition until next fall, but those who have had a private view of it pronounce it a most excellent likeness of the Bishop.

ALBANY CATHEDRAL SUMMER SCHOOL

AT NOON on Friday, June 25th, the Albany Cathedral Summer School completed its tenth annual session.

Fifty-four were enrolled this year as against fifty-one in 1914. It was a tired but enthusiastic body of men who took leave of one another at the close, for the strain of following sixteen lectures in four days from specialists who seek to improve the time to the utmost is no light tax upon those who devote themselves to learning with the earnestness displayed by all in attendance.

Dr. Newbold's lectures on Gnosticism, in which he dealt primarily with the thought of Valentinus, proved the hardest test of the intellectual powers of the school, but it was of interest to note that the difficulty of the subject only increased the interest in both lecturer and subject, and a desire for more of both.

Dr. Vida Scudder's treatment of the relation of the Church to social theories at once won the most sympathetic attention and held it throughout, her hearers asking for conferences, which were graciously granted, in addition to the lectures, on two occasions, when for more than an hour and a half the lecturer discussed the many questions submitted.

Dr. Fosbroke of the Cambridge Theological School, in dealing with his subject of the Old Testament prophets of the eighth century, not only made the old new and vivid, but brought the message and the teaching of the prophets to bear on the life of to-day with a fire and force that stirred.

Dr. Hall of the General Theological Seminary came as an old friend of the school as he followed his lectures of last year on Problems in Christology, with this year's course on the Miraculous in the Life of Christ. His

students had the pleasure of assisting at a book in the making, for he put before them material which he is shaping for a forthcoming volume of his work on dogmatic theology as well as the substance of his pamphlet on the Miraculous Bible, which is in press.

The evening conferences were arranged with the idea of relieving the strain of close study by meetings where greater freedom could be enjoyed.

Four delightful evenings of these sessions were held.

HOLY CROSS PILGRIMAGE

THE ELEVENTH annual pilgrimage of men from Albany and vicinity to the monastery of the Order of the Holy Cross at West Park, N. Y., will be made this year on Saturday and Sunday, July 17th and 18th.

This little "pilgrimage" is in the nature of a week end retreat, but sufficient intervals of time are allowed for suitable recreation in the beautiful grounds and country adjoining the monastery on the west bank of the Hudson River.

The Order of the Holy Cross is a religious community for priests and laymen of the American Church, whose object, besides the practice of the religious life, is the conducting of missions, conferences and retreats. The Order desires that men should regard the monastery at West Park as a place where they may come for spiritual help. All who come for this purpose, either on the pilgrimage or at other times, will be most welcome.

A PARISH CENTENNIAL

ONE HUNDRED years ago, in the summer of 1815, the first services of the parish of St. Thomas' Church were held in Bath, N. Y., and this event has recently been celebrated. At the instance of Mrs. Elizabeth Hull Townsend of Pleasant Valley, a mission was organized in 1815 and services were held in the old court house by the missionary from Mauch Chunk, Pa., the Rev. Caleb Hopkins. The first parish church was built in 1836 and later was much enlarged. In 1869-71 the present beautiful Gothic church and chapel were erected and in 1904 the Cook Memorial parish house was added, making the present church property one of the handsomest and most costly of any in Western New York.

The week's celebration began on Sunday, June 20th, when the Bishop of the diocese was the preacher and administered the rite of Confirmation. At the time of the evening service all other places of worship in the town were closed and Bishop Walker preached the baccalaureate sermon before the Haverling High School in St. Thomas' Church, which was packed to capacity by friends, students, faculty, and even the board of education of the city. Various events took place during the week and continued to the following Sunday. Historical addresses were made by some of the previous rectors and parishioners. The Rev. C. E. Purdy, M.D., is the present rector.

A DEAF-MUTE BIBLE CLASS

ON THE afternoon of the Fourth Sunday after Trinity, June 27th, the closing exercises of the Bible Class of the Deaf-Mute Mission of Grace and St. Peter's Church, Baltimore, Md., were held. The pastor of the mission, Rev. Oliver J. Whildin, taking for his text II. Timothy 3:16, 17, preached on "The Unique Character of the Bible." At the conclusion of the service a forum was held and each member was offered an opportunity to express his opinion concerning the work of the class during the past year and his hopes and desires concerning the conduct of the class during the coming year. The forum proved very helpful and evidenced the widespread interest and enthusiasm of all for the

careful and systematic study of God's Word. The history of this class is a long and interesting one. It was established in 1859, and has been almost continuously maintained up to the present time. Its membership is inclusive rather than exclusive—all the deaf-mutes of Baltimore, some three hundred and fifty, being welcome to attend its sessions. The social aspect of the class will be emphasized at its annual outing in Gwynn Oak Park, Baltimore county, on Saturday, July 3rd.

MORTGAGE REMOVED

TRINITY RECTORY, Pine Bluff, Ark., has been freed, in advance of the required time, of a long standing \$4,000 mortgage. Fifteen hundred dollars of this amount had been paid during the year preceding last Easter, and the remainder has since been raised largely through the interest of Mr. E. W. Freeman, himself a Baptist, but whose wife belongs to the parish.

MEMORIALS AND GIFTS

A BEAUTIFUL pair of Eucharistic candlesticks has been given to Holy Trinity Church, Raton, N. Mex.

ST. PAUL'S CHURCH, Artesia, N. Mex., has just received several carved pieces of chancel furniture from the diocese of Quincy.

A NEW pulpit has recently been dedicated in Trinity Church, Waterbury, Conn., as a memorial to the late Richard Wilde Micou, D.D., the first rector of the parish.

A NOTABLE addition has been made to the interior of St. Luke's Church, Deming, N. Mex., by a gift of the warden, Col. J. P. McGrorty, of a beautiful hand-carved oak altar.

THE SILVER GUILD of St. Paul's Church, Duluth, Minn., recently purchased a fine lot in Park Hill Cemetery and donated it to the Church to be used for poor or stranded Church members who pass away in Duluth.

THE CLASS of 1912 of Trinity College, Hartford, Conn., have placed in the chapel a bronze tablet to the memory of Philip Aloysius Ahern, a member of the class. Mr. Ahern was stricken by a fatal illness on the athletic field.

IN ST. ANDREW'S CHURCH, Hartford, Conn., the Bishop recently dedicated the Good Shepherd altar window, erected to the memory of Mr. and Mrs. Henry R. Hill by their children. A new organ was also opened and dedicated at the same time.

MRS. CHARLES H. SKINNER, a member of St. Barnabas' Church, Newark, has given \$3,000 to Trinity Church, Arlington, N. J., to cancel the debt on the church, and make possible its consecration. The Rev. Warren Van H. Filkins, rector of the parish, has received many messages of congratulation.

MR. AND MRS. SAMUEL F. WADHAMS of St. Paul's parish, Duluth, Minn. (Rev. A. W. Ryan, D.D., rector), recently presented some valuable books to the parish library. The rector is collecting books on history, theology, books defending the Church and her ways, to which he can direct the parishioners when in need of sound Church literature.

TRINITY COLLEGE, Hartford, Conn., is the recipient of the sum of \$5,000 from the estate of the late Richard F. Goodman of Newton, N. J. The gift is to found a scholarship in memory of the late George F. Goodman, a member of the class of 1870, a brother of the donor. The scholarship is to be awarded annually to some deserving candidate for the ministry.

IN ALL SOULS' MEMORIAL CHURCH, Washington, D. C., a carved oak retable to match the Holy Table has recently been placed in

memory of Charles and H. Constantia Abert, by their children, and also in memory of their cousins, Agnes and Sophie Dallas Irwin. A carved oak credence table in memory of William D. Baldwin, for many years warden of the Church of the Epiphany, is the gift of his wife.

THE NEW chancel window recently placed in the Church of the Nativity, Ocean avenue and Avenue F, Brooklyn, N. Y. (Rev. Andrew Fleming, rector), was unveiled and dedicated on Sunday morning, June 6th, in presence of a large and deeply interested congregation. It occupies a space in the chancel wall above the altar, and is a gift to the church by Mr. George Weiderman, senior warden, in memory of his wife, Mary Pratt Weiderman, who entered the rest of Paradise in April, 1914. The window is Gothic in style to conform with the architecture of the church, and is in three openings, with tracery at the top.

ON JUNE 12th the new chimes were rung for the first time in St. John's Church, Tallahassee, Fla., and on the next day, Sunday, they were dedicated. There are ten bells in the chime, comprising the eight notes of the octave of "E," a flat seventh and one tone above the scale. They are sounded from a lever playing stand, or console, which is placed in the room below the tower. The bells are from the McShane Bell Foundry Company of Baltimore, and the chime is a gift of Miss Mary S. Lewis, who also gave a brass tablet which is placed in the vestibule below the bells and on which is inscribed in large letters:

"TO TELL OF THY LOVING KINDNESS
EARLY IN THE MORNING, AND OF THY
TRUTH IN THE NIGHT SEASON."

A NUMBER of gifts of vestments and altar furnishings have lately been contributed to Christ Church, Boonville, Mo. (Rev. A. Corbett, priest). The parish is also the possessor of a solid silver chalice presented by Bishop Kemper, "Missionary Bishop of Missouri and Indiana, and who was the first Bishop to visit this parish," about the year 1843. The services of the Church were first held in 1835, and the parish organized in 1840 "was the only organized parish in the present diocese of West Missouri" at that period. For two years during the Civil War the parish was virtually vacant; and a rector elected in 1863, refusing to "take the oath," was "banished to Canada." However, this priest returned again as rector in 1867, resigning three years later. The church edifice was consecrated in 1845 by Bishop Hawks.

ALABAMA

C. M. BECKWITH, D.D., Bishop

Resignation of Rev. W. T. Allan

THE REV. W. T. ALLAN, rector of St. Luke's Church, Jacksonville, has resigned, after thirteen years rectorship, to take effect August 1st. He has been twice rector of this parish, from 1888 to 1892 and from 1906 to 1915. As he has been laboring for thirty-six years in the ministry, without more than a month's rest at a time, he will go to Harrison, Ark., and rest for a while, after which he proposes to devote his time to extending the White Cross Single Standard League of America, of which he has been chairman for several years.

ARIZONA

JULIUS W. ATWOOD, D.D., Bishop

Archdeacon Reappointed—The Mission Field

THE VEN. J. R. JENKINS, Archdeacon of Arizona for the past year, at the convocation recently held in Bisbee was reappointed. His field of labor is an extended one, embracing a territory between four and five hundred miles square.

IMPORTANT missions have recently been opened up at San Simon by the Archdeacon

and at Casa Grande by the Rev. W. J. Dixon, rector of Grace Church, Tucson.

THE REV. E. W. SIMONSON, rector of St. Stephen's, Douglas, in addition to the work of his own parish, is chaplain to the employees of a great mining corporation at Cananea, Mexico. He also conducts services at St. Paul's Church, Tombstone, the oldest Episcopal church in Arizona, and at Fort Huachuca to the officers and men of the colored regiment stationed there on the borders of Mexico.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop

Rectorcy for Fayetteville—Apportionment

THE VESTRY of Trinity Church, Fayetteville (Rev. A. E. Dunham, rector), have purchased a lot and are planning to build a rectory this summer.

AT THE first meeting of the diocesan committee on general missions, held in Syracuse on June 23rd, the Rev. Henry E. Hubbard of St. Paul's Church, Waterloo, was elected chairman. The apportionment of \$24,571 for the thirteen months beginning September 1st was apportioned on a basis of fifteen and one-tenth per cent. of the sum total of rector's salary and current expenses.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

News of Denver—Automobile Given to the Rev. H. S. Foster

THE REV. JOHN H. HOUGHTON, D.D., rector of St. Mark's, Denver, will visit the expositions on the Pacific coast during the five months' absence granted him by the vestry, the first vacation he has taken since 1908. Dr. Houghton's annual report for the year ending May 1st shows 79 baptisms, 75 confirmations, 33 marriages, 41 burials, 162 communions, 667 services, and 154 sermons and addresses. More than \$11,000 has passed through the hands of the treasurer, twenty-five per cent. of which has been used for charitable purposes.

DR. CLARENCE INGRAM delivered the graduating address to the senior class of nurses of St. Luke's Hospital, Denver, in the Cathedral of St. John the Evangelist, on June 24th. The service was conducted by the Rev. Canon Jones, assisted by the Rev. Canon Holoran and the Rev. S. R. S. Gray, vicar of West Denver, respectively past and present chaplains of the hospital, which every year surpasses its own previous record of efficiency under the able management of Colonel Campbell.

AT A reception given by himself and his wife to the members of his parish and his numerous friends on the evening of the Nativity of St. John Baptist, the Rev. H. S. Foster, rector of Ascension Memorial Church, Denver, was surprised to see a brand new five-passenger automobile drive up to the door as a present from his guests, who, to make the gift more complete, had thoughtfully added fifty gallons of gasoline.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Italian Mission in Hartford—Endowing a Children's Bed—Cornerstone Laid—Memorial to Archdeacon Biddle—Every-Member Canvass

THE BISHOP advanced to the priesthood, in Christ Church, Hartford, Sunday morning, June 27th, the Rev. Paulo Vasquez, deacon in charge of St. Paul's Italian mission, Hartford. In the afternoon of the same Sunday the Bishop confirmed six persons presented by Mr. Vasquez; also received into this branch of the Catholic Church sixty Italians, former members of the Roman communion, who had each declared in writing their desire to take

such a step. With those so received about a year ago this makes nearly two hundred who within the year have under Mr. Vasquez's direction been brought into communion with the Church.

THE SUM of \$6,132 has been raised by the Sunday schools and branches of the Woman's Auxiliary in the Hartford archdeaconry, to endow a children's cot in the Hartford Hospital. This will be known as the Hartford archdeaconry children's cot, and will be available shortly for the use of sick children coming from any of the parishes within the bounds of the archdeaconry.

THE CORNERSTONE of the new St. Peter's Church, Plymouth, was laid by Bishop Brewster at 4:30 P.M. on Friday afternoon, June 18th. Previous to this service the Bishop administered Confirmation to a class of seven in the conference rooms of the Congregational church, which had been kindly loaned for the occasion. The congregation present at this service marched across the green to the site of the new church. The exercises began with the singing of the hymn, "The Church's one foundation," which was followed by a short address by the rector, the Rev. Henry Swift. Bishop Brewster made a short address also. The stone is inscribed: "St. Peter's 1796. Rebuilt 1915." Work was begun on the new church April 16, 1915, under the direct supervision of Mr. Weston, one of the building committee, who is giving his services gratuitously to the construction of the new church. The mason work, of field stone, is half finished. Many generous gifts have been made towards the erection of the new building, among which is that of the hardware fixtures by Charles A. Thompson of Waterbury, and the stone used in the building by J. Lincoln Fenn of Hartford.

FUNDS ARE being raised in St. Mary's parish, South Manchester (Rev. Manning B. Bennett, rector), to erect a memorial in the church to the late Archdeacon Jacob A. Biddle, who was rector for the years 1893-1903. The memorial will probably take the form of an oak reredos.

CHRIST CHURCH, Hartford, is planning to have an every-member canvass in the fall.

THE TOTAL membership of the Girls' Friendly Society in the diocese at the recent semi-annual meeting was reported as being 2,971.

AT THE annual meeting of the Hartford archdeaconry, held in St. Paul's Church, Southington, the Ven. William J. Brewster was nominated to the Bishop to serve for a four-year term as Archdeacon, and the Rev. Henry Swinton Harte and Mr. George E. Bulkeley were respectively reelected to serve as secretary and treasurer of the archdeaconry.

THE ORGANIST of Trinity Church, Hartford, Frederick W. Tilton, has been sorely bereaved in the accidental death while at play of his sixteen-year-old son and choir boy, Herbert Sanford Tilton.

THE NEW church at Ridgefield with its many beautiful memorials is finished. The plant is one of the best in the diocese.

ELECTRIC LIGHTS have been installed in St. Paul's rectory, Southington—and paid for.

FLORIDA

EDWIN GARDNER WEED, D.D., Bishop

Parish House Projected—New Building at River Junction—Sunday School Graduation

ST. JOHN'S CHURCH, Jacksonville, expects to break ground very soon for the erection of a parish house and Sunday school building which will cost, when furnished, about \$30,000. The parish guild is raising a fund to put a chime of bells in the church in memory of the late Mrs. Weed, the wife of the

Bishop. The members of St. John's are deriving much pleasure from the use of the beautiful "Keystone" grounds across the river. This property was left to the parish by Mrs. Cummings to be used for outings. It is proposed by the parish to use a part of the property as a home for boys next fall.

THERE ARE prospects for the immediate completion of the church building at River Junction. It is hoped that it will be ready for services before September, a recent donation of \$250 having made this possible. River Junction is a new mission station which was opened a little over a year ago by the Rev. I. H. Webber-Thompson, who at the time was in charge of St. Paul's Church, Quincy.

CHRIST CHURCH, Pensacola, held its second Sunday school graduating exercises in the church, Sunday, June 27th, at 11 o'clock. Two graduates received diplomas. A gold medal was given by the alumni association for the best paper on the Sermon on the Mount. The offering was given to St. Philip's School, Jacksonville, which is the largest negro work of the Church in the diocese. With this graduating exercise the Sunday school will close until the fall, by a plan successfully carried on in Christ Church for five years.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

Ground Broken for New Building Near Tioga

ON JUNE 10th the general missionary of the diocese broke ground for a new building in Tioga county, a few miles from Tioga, which shall be used for the present for purposes of worship and for other purposes as may be convenient and important for the neighborhood. On the Fourth of July it is proposed to hold a celebration on the ground. The men of the neighborhood will occupy a part of the time in digging the trenches for the foundation walls, and the women will prepare a picnic meal for them in an adjoining grove. Half an acre of ground has been given by Mr. Charles Hughes and wife for the purpose of this work and they are ready, if future developments warrant it, to donate another half acre.

LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop

Summer Convocation Meeting

THE SUMMER CONVOCATION of the deanery of Los Angeles was held in St. John's parish, Los Angeles (Rev. George Davidson, rector), on June 16th. This was the first convocation to be held under the recently enlarged system, by which two representatives of the Woman's Auxiliary from each parish and mission have the privilege of seats and a voice in the convocation, without the right to vote. The presiding officer was the Rev. Arnold G. A. Bode, Dean; the Rev. D. T. Gillmor, secretary. At luncheon five-minute speeches were delivered by the Bishop, the Rev. George Davidson, Mrs. J. E. Cowles, diocesan president of the Woman's Auxiliary, and the Rev. Edgar F. Gee, who was present in the interest of the approaching primary meeting of the Provincial Synod of the Eighth Department. The chaplain of the penitentiary at San Quentin gave a most interesting account of his work and pleaded for a square deal for those who, coming out of prison, should be looking for work and moral support. In the afternoon Mrs. P. G. Hubert, former diocesan president of the Woman's Auxiliary, spoke on the subject, "How can the Woman's Auxiliary be of service to the Convocation?" It was a most practical paper and opened the door to some interesting discussion. The other formal address was given by the Rev. William Bedford-Jones on the "Spirit of Mission." The speaker analyzed the whole subject of the missionary ideal in its inception, its development, and its results.

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop

Annual Meeting of Woman's Auxiliary

THE DIOCESAN branch of the Woman's Auxiliary assembled in St. Paul's Church, Marquette, on June 8th, to hold its twentieth annual meeting. The Bishop was celebrant at an opening service held at 11 A.M., being assisted by the rector, the Rev. B. G. Burt. The business session convened at 2 P.M. in the Morgan Memorial chapel, at which meeting two missionary addresses were delivered—one by the Rev. J. E. Curzon of Menominee, the other by the Rev. A. A. W. Hastings of Alpena, Mich., both of whom made earnest appeals for the spreading of Christ's Gospel. In the evening the ladies of the Marquette branch of the Woman's Auxiliary presented the dramatic programme entitled *The Call of the Little Blue Box*, which is a presentation of the growth and development of the United Offering. It was most enthusiastically received and apparently roused much interest, as there were many demands for Blue Boxes after the meeting. The closing session was held Wednesday morning, being a conference on mission study classes. Numerous branches having taken up this line of work during the year reported much success and awakened interest in the great work of missions.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Archdeaconry of Annapolis

THE SPRING meeting of the archdeaconry of Annapolis was held at St. John's chapel,

WHAT THE BODY NEEDS

The Ideal Food in Summer is one That Makes Muscle Instead of Fat

No sensible person wants to accumulate fat in Summer. It is a wearisome job carrying around surplus flesh in the hot season. A reasonable amount of fat in Winter is a very comfortable protection against extreme cold. It furnishes the body with heat, but with no strength. When the hot days come this excess baggage becomes a burden.

In Summer the body needs muscular tissue instead of fat, not only because it contains less heat-making power, but because one needs more strength for the day's work.

Fat comes from eating starchy foods, such as potatoes, turnips, carrots, white flour bread, etc. The chemist calls these carbohydrates. Fat does not come from eating fats or oily, greasy foods, as many persons foolishly imagine. Muscle comes from eating foods that are rich in proteids, such as meat, eggs, cereals, beans and peas. Singularly enough, the high proteids, such as meat and eggs, are not suitable for a Summer diet because they impose a heavy tax on the digestion. They clog the brain and fog the mind. The ideal muscle-making foods for Summer are the whole wheat cereals and fresh fruits. They are rich in the proteids without imposing a heavy burden upon the liver, kidneys and digestive organs.

But one must be sure that the whole wheat is well cooked. In shredded wheat biscuit you have the whole wheat grain steam-cooked, shredded and baked. This food will supply the greatest amount of tissue-building material in the most digestible form and at lowest cost. Being in little loaf form, it makes delicious combinations with berries and all kinds of fruits. Two of these shredded wheat biscuits when served with fresh berries and milk or cream make a complete, nourishing, wholesome meal at a total cost of not over ten cents. It is the ideal food for Summer, keeping the brain and body at top-notch working efficiency.

Gambrill's, Severn parish, Anne Arundel county (Rev. F. C. F. Shears, rector), on Tuesday, June 22nd. At 10:30 A.M. there was the Holy Communion, Archdeacon Edward S. Helfenstein being the celebrant, assisted by the Rev. Wiley J. Page. The sermon was preached by the Rev. James Ma-gruder of Westminster parish. After luncheon, served in the grove, there was a business meeting. In the absence of Bishop Murray, who at a service the evening before had confirmed a class presented by the rector, Archdeacon Helfenstein presided. Certain necessary changes were made in the rules, and encouraging reports of mission work were presented. This was followed by a stimulating address on "The Apportionment Plan and Every-Member Canvass" by Mr. George C. Thomas, a vestryman of the Church of St. Michael and All Angels, Baltimore.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop
SAMUEL G. BARCOCK, D.D., Suffr. Bp.

Many Baptisms in Revere

DURING TWO years service as rector of St. Ann's Church, Revere, the Rev. C. R. Bailey has been able to report one hundred and six baptisms, of which thirty-five were adult and a majority of the other children of Sunday school age. A mission Sunday school has also been built up, with an attendance of sixty.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop.

Cornerstone Laid in Indiana Harbor

THE CORNERSTONE of St. Alban's Church, Indiana Harbor, was laid by the Bishop on Tuesday afternoon, June 22nd. There were present, besides the Bishop, eight priests of the diocese and a large congregation. The ceremony was preceded by a short service in the chapel, during which a silver trowel was presented to the Bishop by the children of the parish. The choir, clergy, and building committee then formed in procession and marched to the proposed sanctuary of the new church, where the cornerstone was put in place on that portion of the foundation over which the altar is to be erected. It is hoped to have the church under cover by fall.

MISSISSIPPI

THEO. D. BRATTON, D.D., Bishop

Convocation of Workers Among Colored People

THE CONVOCATION of Church workers among colored people convened in St. Mary's Church, Vicksburg, Tuesday morning, June 22nd, at 10:30. Archdeacon R. T. Middleton preached the annual sermon. At the evening session the Bishop of the diocese was present and delivered his annual address, and the delegates from the mission of Holy Trinity, Mound Bayou, brought a "message" of cheer and encouragement from that most encouraging field. The Archdeacon of the colored work appointed committees on the racial episcopate, apportionments, assessments, and the Emergency Fund. Wednesday morning was devoted to "Woman's Work in the Church." After the different committees read their reports, the Bishop expressed appreciation of the splendid results of this session of the convocation, and bade the large congregation to join him in the closing prayer.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop

Omaha Clergy Meet with Bishop—Reports on Apportionment

THE CLERGY of Omaha met with the Bishop at the diocesan office on June 30th to consider action on several important matters, such as the Nation-wide Preaching Mission, which the clergy endorsed unanimously. Com-

mittees were appointed to perfect a programme of missions preaching throughout the diocese during next Advent. The chairman of each committee acting with the Bishop will compose a general executive committee. Plans were also discussed for the entertainment of the Provincial Synod which will meet in Omaha on the last four days in October, and a general executive committee was appointed. The Rev. James Wise, formerly of St. Martin's, South Omaha, now rector of the Church of the Holy Communion, St. Louis, presented a plan for establishing a Church school on the basis suggested by the General Board of Religious Education. He spoke enthusiastically of similar schools having been established in St. Louis, Milwaukee, and Chicago. The clergy will make an effort to establish a school this fall.

REPORTS FROM parishes and missions indicate that the full apportionment for General Missions will be met this year.

NEWARK

EDWIN S. LINES, D.D., Bishop

Organ Dedicated in Trinity Church, Paterson

A NEW organ, two manuals and pedals, with the most modern improvements, was dedicated in Trinity Church, Paterson, N. J.,

on Sunday morning, June 27th, by the rector, the Rev. Henry Baldwin Todd. At 7 o'clock there was a corporate Communion of the men of the parish, at which sixty men received the Blessed Sacrament. The rector's ordination was also commemorated at this service. At the mid-day service there was a solemn procession after Morning Prayer. Following this the prayer of dedication was said and the Holy Communion was celebrated. There was a special musical service in the afternoon, when Maunder's *Song of Thanksgiving* was sung. A festival service was held in the evening. The rector preached at the mid-day and evening services. Very large congregations were present at all services. The interior of the church has just been handsomely decorated.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Grace Church, Elizabeth, Completes Every-Member Canvass

THE EVERY-MEMBER canvass which was begun in Grace Church, Elizabeth (Rev. J. F. Virgin, rector), on Whitsunday, has been completed. The canvass resulted in an increase of \$900. Since assuming the duties of rector of Grace Church two years ago, the Rev. J. F. Virgin has reorganized every de-



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partment of the parish. Grace Church is in the Port section of Elizabeth. The foreign element is crowding out many of the Church families, who are moving into the Elmora section of the city. Mr. Virgin, however, is meeting these changed conditions with a determination to hold up the ideals of the Church to this new population.

NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Bp.

Ready to Build in Espanola—District Paper Founded

St. STEPHEN'S mission, Espanola, has received \$100 for its building fund from Mrs. Frank R. Bond. The Bishop has appropriated \$200 for this purpose, and the members of the mission have recently paid for a lot. With the donations already on hand or pledged, enough money is available to begin building at once, and a committee has been appointed to take charge of building operations as soon as the working drawings are finished.

THE REV. E. J. HOERING, who graduated from the Church Divinity School, California, in May, has received an appointment by the Bishop and will take charge of St. Michael's Church, Tucumcari, N. Mex., on July 1st. In anticipation of Mr. Hoering's arrival, the members of the church have erected an addition to the present church building, making the nave considerably larger and affording a comfortable dwelling place, adjoining the church, for the minister.

WITH THE first issue of the New Mexico *Churchman*, the official organ of the district, it is felt that a great need has been remedied. The Bishop's paper will do much to weld together the missions and parishes of the district.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, LL.D., Bp. Coadj.

Holiday House Opens—Arrangements for Preaching Mission

THE HOLIDAY HOUSE of the Girls' Friendly Society of the diocese, at Salda Beach, was formally opened for the season in a service held by Archdeacon Abbott, Sunday, June 20th, thirty-five young women being in attendance. The capacity of the buildings is fifty, and the prospects are that it will be inadequate to the demands of the summer. Miss Elizabeth Carroll, as during the two years last past, is the faithful and efficient house mother.

BY REQUEST of the Gambier Summer School, the diocesan board of missions has undertaken arrangements for the preaching mission as projected by the General Convention. At a meeting of the board on June 23rd, at which Bishop DuMoulin presided, a committee was appointed, of which the Rev. Thomas Jenkins, rector of St. Paul's, Fremont, is chairman, to cooperate with the general commission in the working out of a feasible plan of procedure. The committee was authorized to ask for an extension of time, preference being expressed for the Lenten season next year.

OREGON

W. T. SUMNER, D.D., Bishop

Diocese-Wide Canvass and Survey—Emmanuel Class

INCOMPLETE returns from an every-member canvass and religious and social survey, made throughout the diocese on the afternoon of Sunday, May 9th, show increases in pledges for parish needs and missions ranging up to \$700 a year. In two or three missions the increase amounts to from \$250 to \$300. The response to an appeal for one day's income, made at the same time also at Bishop

Sumner's request, has been various, but the whole amount given in the diocese promises to be considerable. Follow-up work to conserve and utilize the results is generally planned.

AN ADVANCE in attendance from six members at its first meeting, November 16, 1914, to a present membership of forty, tells the success of the Emmanuel class in personal religion of the Church of the Good Samaritan, Corvallis, conducted by its rector, the Rev. C. B. Runnalls. A monthly leaflet entitled "Higher Thoughts" has been issued, and a wide correspondence developed between the conductor of the class and clergy and laity of the Church, with the result that several similar classes have been started elsewhere.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Preparing for the Preaching Mission—Historical Society

MONDAY, JUNE 14th, in Trinity Church, Pittsburgh, a meeting of the clergy of the diocese was held at four o'clock in the afternoon, to consider the movement for a Nationwide Preaching Mission to be held during Advent of this year, Bishop Whitehead presiding. From four o'clock until five the time

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THE CATHEDRAL STUDIO

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was spent in prayer and devotional addresses. From five until six was given to the devising of plans, and a committee was appointed to report early in September some definite scheme of carrying the project into operation.

THE DIOCESAN historical society held a very successful meeting on Tuesday evening, June 15th, in the parish house of the Church of the Epiphany of Bellevue. The paper was read by the Rev. George Rogers, one of the older clergymen of the diocese, who had for his subject "Recollections of the Church in Pittsburgh Thirty Years Ago."

PORTO RICO

C. B. COLMORE, Miss. Bp.

Improvements at Ponce Hospital

THE BISHOP has recently completed his rounds of the mission stations and has confirmed in all fifty-six persons, including eight nurses in training at St. Luke's Hospital, Ponce.

OUR HOSPITAL in Ponce has recently been decorated throughout, and, through gifts from friends and parishes in the States, rugs have been placed in the private rooms to give them an added degree of comfort. Other gifts of supplies from the States, and from St. Luke's Hospital Guild in Ponce, composed of American and Porto Rican women, have made the hospital more appreciated than ever.

WESTERN MASSACHUSETTS

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Large Confirmation Class—Clerical Brotherhood—To Build a Mission Church—Service for the National Guard—Parish Lectures

SUNDAY, June 27th, the largest confirmation class in the history of Worcester was confirmed in St. Matthew's Church (Rev. George Southworth, rector). Bishop Davies confirmed a class of eighty-eight candidates. Eighty-seven were present at the first Communion on St. Peter's Day.

DURING THE six months' leave of absence on account of ill health of the Rev. David Sprague of Clinton, the work of the Rev. Mr. Sprague at the State Industrial School for girls has been maintained by clergymen in the convocation of Worcester.

PLANS ARE under way in the Worcester convocation to assist Holy Trinity mission, Southbridge (Rev. C. Morton Murray, priest in charge), in building a church. As soon as designs for the building can be definitely settled the committee in charge will plan a systematic campaign to raise funds. For ten years the mission has been holding services in a hall, and now it is purposed to erect a church to the memory of the late Bishop Vinton.

THE FIFTY-FOURTH anniversary of the Ninth Regiment M. N. G. was held in Worcester, June 12th. About eight hundred officers and men were present, and at the banquet in the evening, the Rev. Walton S. Danker, chaplain of the Second Regiment, spoke on the Commonwealth of Massachusetts, taking the place of Governor David I. Walsh, who could not be present. The Ninth Regiment is made up of members of the Roman communion, and mostly recruited from men of Irish descent.

THE REV. GEORGE S. SOUTHWORTH, rector of St. Matthew's Church, Worcester, has been giving a series of stereopticon lectures to his people Monday evenings every two weeks. The subjects of the lectures have been the courses on the Old Testament as sent out by the New York Sunday School Commission. Monday, June 21st, the lecture was on the Passion Play at Oberammergau. Several hundred people attend each lecture.

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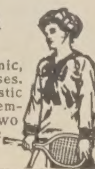
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Educational

AT THE close of the first week of the Conference for Church Work at the Cambridge Theological School the registration numbered two hundred and fifty-four, from thirty dioceses, and more were arriving to be ready for the second week. The lecture courses on the Old Testament by Dean Hodges and on the English Reformation by Dean Hart have been full of interest, and good work has been done in the classes under the guidance of Miss Tillotson, Dr. Burleson, and other leaders in Mission Study, and of Dr. Gardner and Dr. Boynton in the principles and methods of religious education. In the hour after luncheon informal conferences have been held by the Woman's Auxiliary and the Juniors; there has been a sale of Porto Rican work, and on Wednesday afternoon the Juniors gave a play out-of-doors, a dramatized version of a missionary story. The public meetings in the evening have taxed the capacity of the hall. The audience has been privileged to hear an able exposition of the Clergy Pension Fund from Bishop Lawrence; addresses on Social Service by Bishop Brewster and Dr. Brackitt; and missionary addresses from Dr. Burleson and Mrs. C. R. Pancoast. A new and interesting feature of the present conference is its relation with the School of Church Music being held at the same time and place. While distinct in management, the courses are interchangeable with those provided by the conference, and the music school is taking charge of two public meetings and helping with the music for the chapel services.

A SUMMER training school for workers will be in session at Sewanee, Tenn., from August 3rd to 8th. Bishop Knight is at the head of the board of managers. Training will be given in the departments of missions, religious education, and social service. The morning lectures will be held in the Walsh Building, but the evening lectures and all other services will take place in All Saints' chapel.

AT THE commencement exercises of St. Katharine's School, Bolivar, Tenn., Bishop Gailor delivered the annual address. The board of trustees met on the morning of the same day, when it was made apparent that the school has had a most prosperous year. A fund is to be started for a medal memorial to the late Rev. John B. Cannon, who was a member of the board.

The Magazines

THE SECOND number of the new quarterly magazine, *The Immigrants in America Review*, is dated for June and its contents are quite up to the standard set in the initial number. The intention of the magazine is to introduce Americans to new arrivals from other lands and to seek methods of absorbing immigrants into the body politic. The editorial staff has the name of Frances A. Kellor at the head, and a considerable number of men and women of distinction are members of the editorial board. Certainly it is time that this important subject had attention, and we are confident that the magazine will justify its publication many fold. [95 Madison avenue, New York. \$2.00 per year.]

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TRYING TO GET HURT

POPULAR AMUSEMENTS have been running with furious speed toward the depths of filth and shame. The public has been unconcerned except to join, in greater and greater numbers, in the frivolities or to read with milder or greater interest of the doings of "Tango-land" and the cabaret. Life after life, home after home, has been swept into the vortex. It has been matter for humor, for the shrugging of shoulders, of contempt for those who still hold "old-fashioned" views. But suddenly the public is told that girls are being robbed; is led to suspect that some are being lured first to pleasure and then to slavery. Then the public acts.

Already life is quieter at night along Broadway. Detectives are on the watch. Officials are alert.

But why not stop sooner? Why not realize that where sin is going on someone is surely being hurt? Why not turn aside from the life that means harm and hurt to the life that means health and helpfulness and hope? The Bible does well to make sin and folly one. There is always that inevitable "at last." "At last it biteth like a serpent, and stingeth like an adder." "Be sure your sin will find you out." The only kind of pleasure to take is the pleasure that has no poison in it. The only way to avoid the sting of sin is to let sin itself alone.—*The Christian Herald*.

A BISHOP'S VISITATIONS

A BISHOP'S regular visitation is not merely for the purpose of administering Confirmation. That will be one incident in a visitation. There may be a special visit for that purpose in case of need. The regular (usually annual) visitation is intended to be an opportunity for the chief pastor to get in close touch with each of the congregations in his care. It should not therefore be hurried. Where possible the Bishop will take part in the usual services, and administer the Holy Communion to the people. He will inspect the Sunday school, its exercises, and arrangements. He will be glad to meet as many of the Church people as possible, some of them and sick persons in their own homes. He will want to learn of the general condition of the parish, its needs and opportunities. He will examine the parish register; this is particularly mentioned in the canon.

In this light the Bishop's visitation should be made a distinct occasion in the parish, like one of the greater festivals. Whether it be on a Sunday or a weekday, all who can should make it a point of being at church. To rally round the chief pastor is a token of loyalty; to be absent without necessity when he ministers in the church is wanting in respect to his office, and a missing of the message he may want to give to the people. With regard to Confirmation too, it is very unbrotherly for only a comparatively few of the congregation to be present when others are admitted to full membership in the Church with its attendant privileges and responsibilities.

When I first came to the diocese I made a point of asking for a meeting of the vestry or officers at every visitation. After a time I found that this became formal and perfunctory (on their part rather than on mine!) and as a regular custom it was allowed to drop. But I would always welcome an opportunity to confer with the officials of a parish or mission, whether formally or informally, and I would urge them to seize the opportunity of the Bishop's visitation to bring before him any difficulty or question, which could generally be dealt with much more satisfactorily on the spot with the possibility of personal investigation than by a one-sided correspondence. I am sorry to say that I have sometimes found a reluctance to speak out in the Bishop's presence about some trou-

ble which might much more easily have been remedied then than later.

The rule which I made from the first is, I am sure, good, that at his visitation the Bishop would always stay at the clergyman's house unless the clergyman made other arrangements. It prevents jealousy, gives opportunity for real familiarity with the clergyman and his household, and the rectory is felt to be common ground for all the parish, where any can seek the Bishop with a free-

dom that might not be possible in a private house.—*Bishop Hall*.

It is a point of Christian courage, in which we are most of us sadly wanting, to do the right thing, when we know it, *at once*; not to stand parleying and doubting about it, but to strike our blow *at once*, like a valiant soldier, who knows what his commander expects of him, and what will most baffle his enemy.—*Keble*.

Books on Liturgical Subjects

Last spring we issued a special list of imported books on Liturgical subjects, selecting such as are especially useful to students in the course of Prayer Book Revision. The orders received were so many more than had been anticipated that we quickly ran out of stock on nearly all of the subjects. Freight importation under War conditions is very slow and only now have we been able to replenish stock. We therefore append again a list of such books, which can now be promptly supplied:

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The Liturgy proper is contained in the middle of the volume, so that the book will easily remain open at any page. It follows the text of the (American) Prayer Book without alteration, the Plainsong notation for the Priest's part being added in the text.

The portion of the volume prior to this section consists of the Preface by the Rt. Rev. E. S. TALBOT, D.D., Lord Bishop of Winchester, the Kalendar, including the English Black Letter Days, certain Tables, etc., and the Collects, Epistles, and Gospels for the Sundays.

Following the Liturgy come, first, the (English) Collects, Epistles, and Gospels for Saints' Days and for Ordination Services.

Last of all, with a distinct Title Page, come "Additional Collects, Epistles, and Gospels for the Proper Seasons, the Proper of Saints, the Common of Saints, and Special Occasions." These special orders are from approved Anglican sources, some of them being as follows:

All the American Collects, Epistles, and Gospels not found

in the English Book. (Transfiguration, Additional Orders for Christmas, Easter, etc.)

For Ember Days. From a Form sanctioned by the Bishops of London, Winchester, and Rochester in 1891.

For Rogation Days. Convocation of Canterbury, 1889.

Dedication of a Church. Convocation, 1712.

Vigil of St. Andrew (on behalf of Missions). Convocation, 1886.

St. Patrick. Authorized in united (Irish) Dioceses of Ossory, Ferns, and Leighlin.

Special Orders for all Black Letter Days, For Use in Time of War, at Marriages, Burials, Commemoration of the Departed, etc.

The volume is one that is not only the handsomest for the Altar, especially where choral celebrations are in vogue, so that the Priest requires the Plainsong notation, but it is also so magnificent a specimen of book-making as to deserve place in all fine libraries. It will of course be recognized that those offices not contained in the Book of Common Prayer require the authorization of the Bishop of the diocese before they may lawfully be used.

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